Shepherds

FEBRUARY, 1951

BETHAN

"One for Fourteen"

THIS GOAL OF EVERY CONGREGATION
IN THE ADVANCE FOR CHRIST AND HIS CHURCH
CAN BECOME AN ACHIEVEMENT
THROUGH
THE PROPER PROMOTION OF

The National Week of Visitation Evangelism

February 25—March 1, 1951

- FIND YOUR PROSPECTS THROUGH A FRIENDLY COMMUNITY SURVEY
- TRAIN YOUR LAYMEN TO GO OUT TWO-BY-TWO IN THE NAME OF CHRIST
- PROMOTE THIS IMPORTANT WEEK:
  - By the use of "Week of Visitation" posters in your Church
  - By the use of "Week of Visitation" stickers on your letters
  - By the use of "Week of Visitation" mats for bulletin and newspaper publicity or on specially printed letterheads
- PLAN FOLLOW-UP OF YOUR VISITATION PROGRAM
  - By carefully training your new members
  - By building them into the life of your Church

You Can Help Methodism Win 500,000 People During
THE NATIONAL WEEK OF VISITATION EVANGELISM
FEBRUARY 25-MARCH 1, 1951

Order Essential Materials NOW

Tidings

1908 Grand Avenue *Nashville 4, Tennessee*

From Now Until Easter

Let Your Church Go "ALL OUT" for Christ and Evangelism

nd the Prospects

Religious Census Packet

Contains: **"How to Conduct a Religious Census"**
"Instruction Leaflet for Religious Census Takers"
Religious Census Worker's Agreement cards
Friendly Community Study cards
Friendly Community Study envelopes

ORDER ACCORDING TO SIZE OF COMMUNITY

( ) 500 population—Packet 1, Price, $2.50
( ) 750 population—Packet 2, Price, 3.75
( ) 1,000 population—Packet 3, Price, 5.00
( ) 1,500 population—Packet 4, Price, 7.00
( ) 2,000 population—Packet 5, Price, 9.00
( ) 2,500 population—Packet 6, Price, $11.00
( ) 3,000 population—Packet 7, Price, 13.00
( ) 4,000 population—Packet 8, Price, 17.00
( ) 5,000 population—Packet 9, Price, 21.00

Mark price of your packet here $ _____

_____ Attendance Registration Cards 50¢ per 100 _____

This is a card whereby each person who comes to church records his attendance and registers by giving name, address, and church affiliation. Order about six times as many cards as there are persons who attend your church every Sunday.

For booklet, "How to Conduct a Religious Census," and "Instruction Leaflets for Religious Census Takers," and Census cards, etc. (which are in the Religious Census Packet above in recommended quantities) see folder enclosed with this magazine.

Vin Them for Christ and The Church

Visitation Evangelism Packet

IESE PACKETS CONTAIN THE FOLLOWING ITEMS:

Prospect and Assignment cards
Visitation Agreement cards
Record of Commitment cards
Record of Commitment folders
Assignment and Report envelopes
Set of four Review Pieces for each visitor
How to Conduct a Successful Week of Visitation Evangelism
Commissioning Service for Visitors
Guidance folder for New Members
Assimilating New Members

Check Your Order Here

CHECK PACKET NEAREST THE NUMBER OF YOUR ACTIVE MEMBERS

( ) 100 members, $ 3.00
( ) 200 members, 5.00
( ) 300 members, 7.50
( ) 400 members, 10.00
( ) 500 members, 12.50
( ) 600 members, 15.00
( ) 700 members, 17.50
( ) 800 members, $20.00
( ) 900 members, 22.50
( ) 1,000 members, 25.00
( ) 1,250 members, 27.50
( ) 1,500 members, 30.00
( ) 1,750 members, 32.50
( ) 2,000 members, 35.00

Mark price of your packet here $ _____

Number Amount

_____ **TURN OVER CHARTS** $12.00 a set _____
These Turn Over Charts, entitled "They Went Forth—Two by Two," were prepared professionally under the direction of Dawson C. Bryan. They contain 118 poster-size pages (18"x28"), are printed in two colors and cover the four training sessions of a week of Visitation Evangelism.

_____ **"A HANDBOOK OF EVANGELISM FOR LAYMEN"** 50¢ each _____
This 96-page Abingdon-Cokesbury book by Dawson C. Bryan is designed to familiarize laymen with possibilities and methods of winning persons for Christ and His Church.

_____ **SOUND SLIDEFILM** $12.50 each _____
Professionally prepared, this 35mm filmstrip entitled "Bringing Christ to the Home" is a powerful presentation in motivating and presenting Visitation Evangelism. Sound is on regular 12-inch, 78 r.p.m. phonograph records. Runs 15 minutes.

_____ **"HOW TO HAVE A SUCCESSFUL WEEK OF VISITATION EVANGELISM"** _____
Included in the Visitation Packet. Price 10¢; 7 copies, 50¢; 15 copies, $1.00.

For a Continuing Evangelism

_____ **FISHERMEN'S CLUB PACKET** $1.00 each _____
This is for the pastor and members of the Fishermen's Club. Each packet at $1.00 contains the following items:

7	"How to Organize a Fishermen's Club"	10	"Won 5 New Members" cards
15	Enrollment cards	10	"Won 10 New Members" cards
15	Fishermen's Membership cards	5	"Won 25 New Members" cards

For Assimilating New Members

_____ **ASSIMILATION PACKET** $1.00 each _____
Contains one each of the following items:
"Assimilating New Members," by G. Ernest Thomas
"How to Be a Fellowship Friend," by G. Ernest Thomas
"The Methodist Primer," by Bishop Charles C. Selecman
"The Beliefs of a Methodist Christian," by Clinton M. Cherry
"A Word to New Members," by Bishop W. E. Hammaker
"I Will Uphold the Church," by Homer J. R. Elford
"My Pledge of Loyalty," a loyalty card for new members

_____ **"ASSIMILATING NEW MEMBERS"** (Included in Assimilation Packet) 10¢ each; 6 for 50¢ _____
A booklet by G. Ernest Thomas for pastors, committees on Membership and Evangelism, and other leaders. It explains the program of continuation to deepen the spiritual life and to expand the church activities of new members. Order one for the pastor and each committee member.

_____ **"HOW TO BE A FELLOWSHIP FRIEND,"** by G. Ernest Thomas 5¢ a copy; 10 or more, 2¢ each. _____
A leaflet for every Fellowship Friend.

National Week of Visitation

_____ **EXTRA NATIONAL WEEK OF VISITATION POSTERS** 10¢ each; 4 for 25¢ _____

_____ **NATIONAL WEEK OF VISITATION ONE-COLUMN STICKERS** (same size as on other page) 50¢ per 100 _____

_____ **NATIONAL WEEK OF VISITATION ONE-COLUMN MATS** 15¢ each _____

TIDINGS ORDER BLANK

TIDINGS, 1908 Grand Avenue, Nashville 4, Tenn.

Please fill my order as checked.

( ) Payment Enclosed ( ) Charge to treasurer ( ) Charge to my account

Rev., Mr., Mrs., Miss NAM

ADDRES

Church Treasure

Addres

Date _____ Order placed by _____

"See You in Church Sunday" and other materials listed on order blank inside back cover.

YOUR CHURCH

Three Victorious Months

JANUARY, FEBRUARY, MARCH

1951			January			1951
un.	Mon.	Tue.	Wed.	Thur.	Fri.	Sat.
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

Emphases

1. Church Loyalty and Every-Sunday Attendance
2. Prayer
3. Church School Evangelism
4. Prospect List and Responsibility Roll
5. Regular Program of Worship and Service, this month and every month.

Suggestions

Hold week night cottage prayer meetings in every neighborhood.
Form permanent prayer groups to undergird spiritual life of individuals and church.

Promote a thorough "See You in Church Sunday" campaign of loyalty and attendance.
The loyalty visitation into every home might be done by the young adult classes. "See You in Church Sunday" materials are available from TIDINGS, 1908 Grand Avenue, Nashville 4, Tennessee.

Pastor meet with Church School Workers Council and plan for evangelistic church school emphasis.
Make the slogan, "Every Teacher an Evangelist," a reality. (See *Discipline*—Par. 122)
Organize Training Classes in Church Membership and the Christian life for every age group. (See *Discipline* —Par. 123)
Some church schools may desire to set aside a Sunday for Decision Day.

Use January 14-February 10 in developing an adequate prospect list for new members. It is important to have a list as large as one-third of church membership.
Conduct a Religious Census, January 14, 21, or 28, in cooperation, if possible, with other churches.
Packets of Religious Census materials available from TIDINGS, according to population of community.

Order Visitation Packet from TIDINGS at once. Also Turn Over Chart for training visitors.

1951		February				1951
Sun.	Mon.	Tue.	Wed.	Thur.	Fri.	Sat.
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28			

Ash Wednesday—Feb. 7—Lent begins

February 11—Commitment Day—Race Relations Da

February 18-25—Week of Dedication

February 25—Laymen's Day

Feb. 25-March 1—National Week of Visitation

Emphases

1. Every day and every week is of tremendous importance.
2. Preach Christ-centered sermons and hold Christ-centered services through Easter.

Suggestions

February 1-6

Check January "Emphases" and "Suggestions" to leave nothing undone.
Review all materials for use during February, and make plans.

February 1-10

Complete prospect list and prepare Prospect and Assignment cards, found in Visitation Evangelism Packe
Pastors personally secure visitors for National Week of Visitation Evangelism.
Complete plans for Week of Dedication and Week of Visitation, and advertise thoroughly.

February 11—Commitment Day

The General Conference voted that "the first Sunday in Lent each year for this quadrennium be designat as Commitment Day, when Methodists will be urged to assert emphatically their strong stand against liqu in all of its forms, and to sign abstinence commitments." The Board of Temperance, 100 Maryland Av Washington 2, D. C., has charge of this, including the supplies for this day.

February 11—Race Relations Day—(See *Discipline*—Par. 197)

Use materials issued by Department of Educational Institutions, General Board of Education.

February 18-25—Week of Dedication

Make this a great week of spiritual enrichment and empowerment, using materials sent each pastor by Advan for Christ and His Church, from Chicago office.

February 25—Laymen's Day (See *Discipline*—Par. 1483)

The suggested program is integrated with purposes of Week of Dedication.
Materials sent each pastor by Board of Lay Activities, 740 Rush St., Chicago.

February 26-March 1—Four Nights of Visitation for Christ. (See *Shepherds*)

Most churches can complete their year's goal
"1 for 14" on profession of faith
during this week by following recommended plans

1951			March			1951
un.	Mon.	Tue.	Wed.	Thur.	Fri.	Sat.
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

March 11—Passion Sunday

March 18—Palm Sunday

March 18-25—Holy Week

March 23—Good Friday

March 25—Easter

Emphases

1. Fishermen's Club
2. Training Classes in Church Membership
3. Adequate Reception of New Members
4. Holy Week Services of Spiritual Enrichment
5. Baptize Infants on Palm Sunday or Easter

Suggestions

Organize Fishermen's Club of evangelistic visitors, March 2 or 5.
Visit each Monday night until Easter, or until Pentecost.

Hold at least thirteen sessions of training classes for children and young people.
Hold training classes for adults, including those to be received by transfer.
This is one of the most overlooked, yet most important, steps in integrating new members into the life and work of the church.

Membership Class instruction includes: (1) What It Means to Be a Christian; (2) The Universal Church; (3) The Methodist Church; (4) The Local Church; (5) Membership Opportunities and Responsibilities.

Receive new members impressively on March 11 (Passion Sunday) or March 18 (Palm Sunday), making whole service, including sermon, revolve around what it means to be a church member.
If the above is impossible, receive new members on Easter.

Hold spiritual enrichment services each night, March 18-25, conducted by pastor following the steps of the Master during the last week.

Baptize infants on Palm Sunday and Easter.

● ● ●

Looking Forward

ASSIMILATING NEW MEMBERS—A CONTINUING EVANGELISM

"DO THE WORK OF A CHURCH OF JESUS CHRIST"

We Have An Altar--

By Bishop Paul B. Kern

Within a few weeks Methodism will turn again to her altars in renewed consecration and devotion to a great world task. The date will be February 18-25, and at that time emphasis will be laid upon the inner life of the individual and the spiritual life of the larger fellowship in every Methodist church. We have many drives, many campaigns, much emphasis upon numbers and large contributions to great enterprises, but here is the one time when the church is called to major upon her spiritual needs and to seek showers of blessing from the Lord.

It is not my purpose to argue for the importance of the Week of Dedication. Any intelligent and loyal Methodist will know how it is set in our calendar by the General Conference, how it has been observed broadly throughout our communion by eager and faithful pastors and laymen. I think it would be much more helpful if I gave a few suggestions as to how to make this Week especially fruitful in the local church. It is always wise to take counsel together as to the best methods of achieving a spiritual result. There is no uniform pattern handed down from headquarters. There is very valuable and suggestive material sent to every pastor, but once he has carefully reviewed this material, he should build his own program for the particular church which he serves. This can be done most wisely by carefully selecting a committee and surveying the whole situation in the closest consultation with a little group of spiritually minded people within your church.

The real object of the Week is to afford laymen an opportunity to express their devotion to Christ and to bear their witness. Thousands and thousands of laymen take part in the program of the Week of Dedication and reap benefits

far beyond our imagination. They deliver three-minute addresses; they hold group prayer meetings; they fill pulpits on the last Sunday, which is Laymen's Day. It is a wise pastor who uses his laymen extensively in this program.

The Sacrament of the Lord's Supper has played a large part in the celebration of this Week. Sometimes it is offered to the congregation on Wednesday night. Some congregations consecrate the elements and permit membe to come to the church and kneel an serve themselves at any convenient hou Others see to it that every shut-in i their congregation is served the Sacra ment during that Week. At the altar the church we bow in humble gratitud for God's blessing and seek His clean ing touch upon our needy hearts.

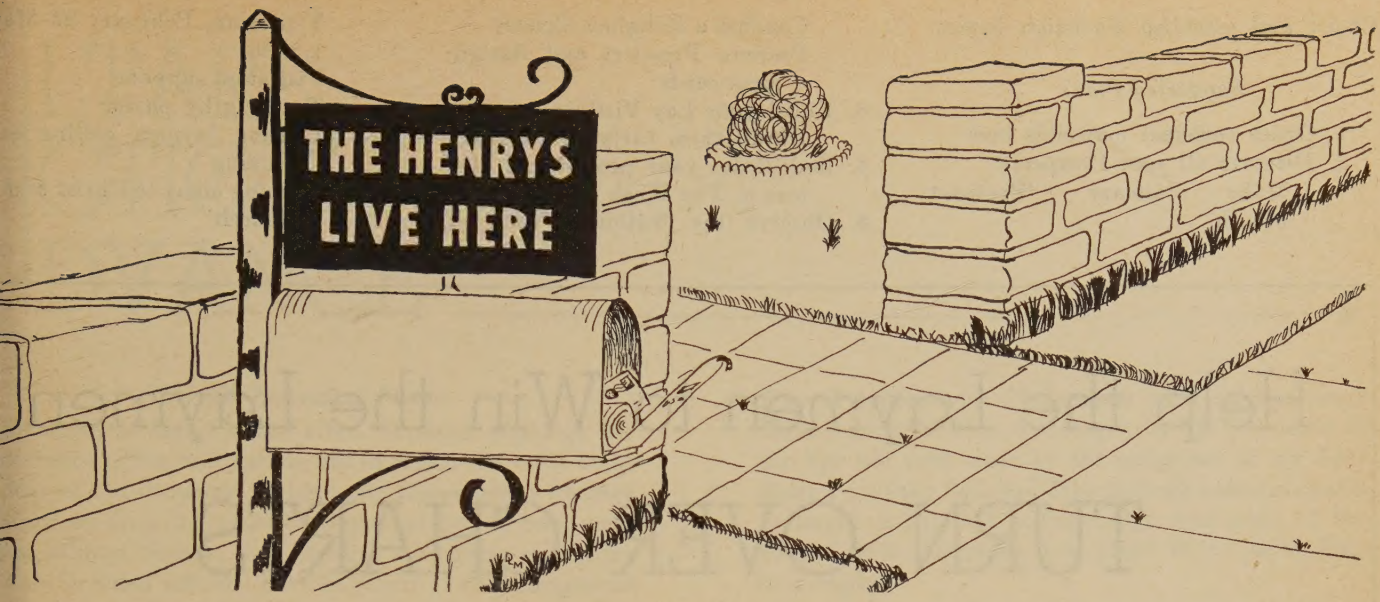
The offering which is made on the la Sunday is a freewill offering. No quot are ever distributed and no reports individual churches are ever given ou We want each person, as God ha touched his heart, to share with Hi in some of the great enterprises of H kingdom. There is published a list definite objects to which the mone goes. These objects are all missionar objects. Not one of them could be pr vided for without Week of Dedicati funds. The list is determined by th Board of Missions and each enterpri must be completed before funds can l given to another. Across the world toda there are hospitals and churches, pa sonages in mission conferences, soci centers, and many other institutions mercy and service which have been ma possible by the generous gift of mo than a million and a half dollars la upon the altar during the past two yea

It is earnestly hoped that th February every Methodist church w share in this deepening spiritual expe ence with its glorious opportunity lift the banner of Christ in some ent prise of special need somewhere in t world. Indeed "we do have an alta

"WHEN A LAYMAN WORSHIPS . . ."

The General Board of Lay Activities has chosen this topic for Laymen's Day, February 2 1951, because it is particularly appropriate to the culminating Sunday of the Week of Dedic tion. Dr. Harry N. Holmes, former lay leader of the New York East Conference, is prepa ing the speakers' materials which will be mailed to reach all pastors and lay leaders in ear January.

OBSERVE "LAYMAN'S DAY" IN EVERY CHURCH



By Dawson C. Bryan
Director of Personal and Visitation Evangelism

Driving along the highway out of mphis, I noticed an unusual name te. Most of the homes had mailboxes on whose sides were lettered the nes of the occupants. Each day the al mail carrier stops and deposits the ers and papers in the proper boxes. so anyone looking for a person would ow where he lived. Each house had ne name in front of it, and all were ctically alike—except one.

This one was very simple, yet it fered from any I had ever seen. Above mailbox was a black sign with neat, ite letters—"The Henrys Live re."

This was more than just a name. It l meaning. I wondered! Who were Henrys? What kind of people were y? Did they really "live"? It takes a ip of living, and loving, and sharing, l worshiping, in a place to make it ly a home. No doubt the Henrys had h a home. In all likelihood they were standing people. Nevertheless, I won-red.

All over America, in the open country, the highways and on busy town and y streets, it may be said, "People e here." Every habitation houses some ely soul or busy family.

The Christian Church has now dis-ered something wonderful about ery one of these persons. The Church w knows how to discover "who lives re." Even though many people never ter a church, they need not go unat-nded and unnoticed. The pastor and lay people now understand how to d every unchurched person in the nmunity. None in this broad country could escape the gospel of our Lord if each church would do just two things.

The first is very simple. But the work is hard. Take a religious census of the community and you will have the name and address of every person who might be won through your church. No person in any community can escape the appeal of Christ if we pay the price required to secure information about him.

Unless a church has more prospects than it can visit—prospects gleaned from a church-school survey, a study of the in-laws of church members, and roll calls at church services—then a religious census is necessary. The time to do this is not later than the month of January. By January 31 every church should complete its prospect list. One pastor recently reported that he had twice as many prospects as church members.

Then there is another glorious fact. The Christian Church has now learned how to present the claims of Christ to every unchurched person. Again it is so simple. All that is necessary is for two Christian laymen to receive some training under the pastor and call in the homes of non-members. Christ always rewards such calling with new converts. He promises, "And I, if I be lifted up, will draw all men unto myself." One student pastor of a tiny church of 28 members secured a layman for a teammate and together they won 11 people, six of whom were men. Last year in the National Week of Visitation Evangelism another pastor and his lay visitors won 158 new members.

Any pastor, whether or not he has ever done so before, can effectually conduct a Week of Visitation Evangelism and confidently expect results. The little pamphlet "How to Conduct a Successful Week of Visitation Evangelism" tells all about it and the Turn Over Charts, "They Went Forth—Two by Two," now used in thousands of churches, make the training sessions easy, effective, and fruitful.

The National Week of Visitation Evangelism, February 25-March 1, provides every Methodist church with its greatest evangelistic opportunity for this year. Any pastor who will find the prospects in his community, who will select capable lay men and women, who will train them in evening sessions of a school of Evangelism, and who will send them out two by two, will win people on profession of faith and secure the renewed loyalty of those who transfer to his congregation.

The tools to work with are at hand. The time is ripe. Prepare now for the greatest ingathering of new members your church has ever had. Make the National Week of Visitation Evangelism, February 25 to March 1, serve your church and your Master.

Thus you and your church will do more than discover that "the Henrys"—or whatever the name may be—live here. You will help families to find

Read this article in preparation for the National Week of Visitation Evangelism, February 25-March 1

Christ and establish Christian homes.

Suggested Plans

1. Order sufficient materials now
2. Discover all your Prospects
   Make January "Prospect Month"
   Conduct a Religious Census
   Prepare Prospect and Assignment cards
3. Enlist your Lay Visitors
   Enroll them early in February
4. Rededicate your people and visitors in The Week of Dedication
5. Observe the National Week of Visitation, February 25-March 1, with
   Visitation suppers
   Training by pastor
   Visiting laymen calling eve evening
   Winning many to Christ and H Church

Help the Laymen to Win the Laymen

TURN OVER CHARTS

$12.00

118 poster-size pages

Printed in 2 colors

Covering four training sessions, these professionally prepared charts vividly portray the essential steps of effective Visitation Evangelism

Any pastor can train his laymen with these charts

"They Went Forth Two by Two"

TIDINGS

1908 Grand Avenue Nashville 4, Tennessee

ALTAR ACTION ADVANCE

The All Pervading Power

The secret of Israel is her altar. Abraham might go out ignorance of his destination, but in Mamre he must build altar at the threshold of his tent. Moses might liberate Hebrews from Egyptian bondage, but first he must meet l at Midian. Samuel can establish a kingdom only after has interceded with the Lord in behalf of the beleaguered aelites. Daniel transforms even a lions' den into a sanc-ry and so lets loose upon earth a power which the forces evil cannot withstand. One by one the prophets of the le and the Restoration fall upon their knees to redeem r people.

Great revivals come through the prayers of the faithful. ere is no Pentecost until there is spiritual preparation on part of the saints. But once they have linked their rts to heaven it is not long before they hear a stirring the wind in the mulberry trees and feel the invincible ver of God falling upon them.

Great religious leaders will always challenge tyrannous es once they have searched their souls. A great people l always rise up to follow that leadership once they have aged in sobering self-examination. For then, with de equeville, both understand what the measure of greatness

"I sought for the greatness and genius of America," d this celebrated Frenchman of the 19th century, "in commodious harbours and her ample rivers, and it was there; in the fertile fields and boundless prairies, and was not there; in her rich mines and her vast world mmerce, and it was not there. Not until I went into the rches of America, and heard her pulpits aflame with hteousness, did I understand the secret of her genius l power. America is great because she is good, and if erica ever ceases to be good, America will cease to be at."

As with Israel so with America. Our secret is our altar. en our votive fires burn low the dimness of our temples als like fog across the land. When they leap high, their ht shines into the darkness until the darkness is no more. t flames leap up only when there is fuel for the fire. ce again the time has come to tend the altar.

The Church of God needs consecrated souls. If the hosts Zion are to triumph "in the strife of truth with falsehood" must pledge ourselves anew to uphold the Christ's hands. The Week of Dedication—February 18-25—has been set art for the renewal of our faith. Let us therefore fall on our knees in humble devotion to our Lord; and as bow before Him, let us think on these things:

1. *Have I walked with Christ upon life's common way?* Have I glorified Him not simply by the eloquence of my lips but even more by the eloquence of my life? Have I joyfully followed Him through unknown paths to larger duties and nobler ends? And what of the future? Will I dedicate it to Him? Will I serve Him as I ought?
2. *Have I borne my witness to the saving grace of Christ?* Have I made His way known among men? Have I commended my Savior to sin-sick souls? Can I honestly pray:

   "O may this my glory be
   That Christ is not ashamed of me?"

3. *Have I freely shared Christ's fellowship?* Do I really believe that "one tender comfort broods upon the struggling human soul?" Am I willing to kneel side by by side with my neighbors in recognition of our mutual task to claim the world for Christ? Does my heart beat as one with the hungry hearts of men around the earth?
4. *Have I apportioned my possessions for Christ's sake?* Do I believe enough to give enough to prepare a highway in the desert for our God? At home and abroad the needs are great. I have a church—but many in this great, wide world have only the trees and the sky as cathedral for their worship. I have a Bible—but many whom I call my brothers have no sacred book to read. I have food and clothes and a warm fire in a lovely home—but once again in many lands "the Son of Man hath not where to lay his head." Before the altar of the Lord our brothers' needs become our responsibilities. As I have freely received, so shall I freely give.

Our Ordered Lives Confess

The altar summons men to action. Isaiah kneels before it in penitence and rises to his feet with a redeeming purpose. John Wesley prays at Aldersgate and goes forth to launch the Evangelical Revival. It is not without reason that James, who assumed leadership of the early church through the expulsive power of a new affection, wrote to the followers of Jesus: ". . . be ye doers of the word, and not hearers only. For as the body without the spirit is dead, so faith without works is dead also." (James 1:22, 2:26)

There is no dedication unless we are dedicated *to* something. Ideals are meaningless until they come alive in radiant

personalities. Truth triumphs only through the activities of her adherents. "The blessing of earth is toil." To meet the challenge of the sanctuary, therefore, we must go forth as laborers in the vineyard, anxious to show ourselves approved unto God, workmen that needeth not to be ashamed.

Toward that end the National Week of Visitation Evangelism—February 25-March 1—has been established. Here is our opportunity, with Ezekiel, to throw open the doors of the temple that the river of salvation may pour forth upon the land. For consecrated souls, visiting in the interest of Christ and His Church, can reclaim the inactive and redeem the lost. Let us, therefore, covenant with God to do these things:

1. Make a careful survey of our community prior to the National Week of Visitation to locate those who must be won for Jesus Christ our Lord.
2. Make a careful check of all our church organizations, the Woman's Society of Christian Service, the Church School, the Methodist Youth Fellowship, etc.—to locate the unchurched upon our doorstep.
3. Make a commitment to attend the training programs to be held in our church each night during the National Week of Visitation, cheerfully studying tested techniques of effective evangelism.
4. Make it possible for our church to provide to both pastor and people the evangelistic materials essential for a successful training program—such as the Turn Over Training Charts.
5. Make our goal the winning of one person on confession of faith for every 14 active members in our church.
6. Make Christ-centered visitations in the homes of prospects from 7:00 to 9:30 o'clock each evening of this National Week.
7. Make friends of those we win by sharing with them our fellowship of faith.

The Glorious Triumph of Our Lord

Action means advance. God's truth is marching on, and "they must upward still and onward" who would keep abreast of it. God is the God of history, and history moves unalterably toward the fulfillment of a great and holy design. Behind us lie the errors and achievements of a materialistic age. Before us loom the challenges of untold spiritual opportunities. Never have the peoples of the world been so anxious for a Truth to which all other truths must yield allegiance. Never have they been so eager for a confident gospel which is rooted and grounded in love. Humanity, with all its fears, hangs breathlessly upon the decisions which we make; for they, without us, cannot be made perfect.

At the altar we have learned the meaning of the everlasting promises of God. Through our dedicated action we have discovered "the hunger and passion for men's souls." In our advance for Christ we have accepted the privilege of membership in that radiant company which, bringing nations to the light and kings to the brightness of His rising, reflects the matchless glory of God throughout the world. So we can march boldly down the broad highways of life with faith in our hearts that the glorious triumph of our Lord is at hand. And because of that faith we can make our solemn pledge that

> By the light of burning martyrs,
> Christ, Thy bleeding feet we track,
> Toiling up new Calvaries ever
> With the Cross that turns not back!

Observe the Week of Dedication

February 18 to 25, 1951

Special Meetings in Every Charge

Inspiring Opportunities for Personal Rededication

Sacrificial Offering to Advance Christ's Ministry

in a Suffering World

Let Methodism's Altar Inspire Methodism's Action

(Use the materials sent each pastor from the Advance Office in Chicago)

District Superintendents Tell

How Districts Reached Goals

R. S. McClung, Supt.
Beckley District
West Virginia Conference

In the NORTHEASTERN JURISDICTION
"1 for 7.4" in 8 Months

The Beckley District of the West Virginia Conference probably led the nation (Methodist Church) in winning persons to Christ and the Church in 1950. Though its Conference Year was only eight months long (due to a change in its time of meeting), it received one person on profession of faith for every 7.4 active members. The goal set by the General Conference was "1 for 14" in 12 months. On a 12 months' basis the Beckley evangelistic ratio was really "1 for 4.1."

In response to our request, the District Superintendent, R. S. McClung, tells the secret:

"The program of evangelism was taken up in our First Quarterly Conference, at which time every charge was asked to set a goal on profession of faith for the Conference Year. Forty-one charges accepted as their goal 1,670 persons on profession of faith.

"Then the second question, 'How are you going to win them?' was asked, and quite a discussion followed concerning the means of securing these new members.

"Great stress was laid upon personal evangelism by the District Superintendent, and the laymen were urged to accept their share of the responsibility. In a number of charges the goals suggested by the pastors were increased by the laymen.

"Without exception the charges voted to sponsor a preaching and a personal evangelistic campaign. The result was 1,192 members by profession of faith (and 78 from other denominations) in eight months.

"Through preaching, prayer, devotion, and a personal touch the Church can win."

In the WESTERN JURISDICTION
"1 for 11.9" in Arizona

Frank M. Toothaker, Supt.
Arizona District
Southern California-Arizona Conf.

The State of Arizona is a whole district, or should we say that the Arizona District compresses a whole state? Some other Districts in the Western Jurisdiction had outstanding evangelistic results also, as March *Shepherds* will tell you, but perhaps none is more praiseworthy than the Arizona District, which received a total of 1,228 persons on confession of faith and from other denominations during the 1949-50 Conference Year. Its active membership was 14,599.

In answer to the request of *Shepherds*, here is what the energetic District Superintendent, Frank M. Toothaker, wrote:

"No magic resides in Arizona and evangelism here is no push-button matter. The West has been called 'the graveyard of ex-Methodists.' It is true that Arizona is the number two state in percentage population growth, but evangelism is still Christian work. In outline that work has involved:

"1. Large blocks of time of a *trained, alert, and persistently working District Evangelism Secretary, Leslie Ross.*

"2. We give evangelism *important time and thought* in our two annual District Retreats for ministers.

"3. Increased numbers of churches observed National Week of Visitation Evangelism *with planned activities.*

"4. Wide circulation, study, and discussion of the 'Faith Booklets' promoting a basis for 'Profession of faith.'

"5. Reiteration of the *challenge*: 'At least one received on profession of faith in every church.' That sounds little, but it is more than many churches accomplish. Check up and see.

"6. Continuous use of *audio visual aids.* Visitation Turn Over Training Charts, 'They Went Forth—Two by Two,' were used in 25 per cent of the district's charges this year.

"7. *A School of Evangelism* met by day at a decommissioned airfield, and worked by night in the parish of a newly founded church. The church membership was increased one third.

"It is not mere piety to say these goals and dreams, however small, were born in prayer, and these labors, far from perfect, were wrought by faith. We hope to do better this year."

E. Arnold Clegg, Supt.
New Albany District
Indiana Conference

In the NORTH CENTRAL JURISDICTION

"1 for 12.0" largely during Lent

"The program of Visitation Evangelism in the New Albany District gave o 13,170 active members a total of 1,098 new members on confession of faith a from other denominations. This was achieved primarily in the Lenten season, a during the National Week of Visitation Evangelism, March 12-16, 1950. Evangelis receives a strong emphasis in a number of our churches throughout the entire ye and several of our pastors have teams of workers winning persons for Christ and H Church each week.

"Following the design of our special *Indiana Area Lenten Advance in Evangelis* sponsored by Bishop Raines and the 17 District Superintendents of the Area, ea pastor was requested to enroll on a ratio of '1 to 10' active members who would l come personal workers—members of The Bishop's Team. These members wo endeavor to reach one or more persons for Christ and His Church during Lent

"On January 23, the editor of *Shepherds* addressed a luncheon meeting of all ministers of the district and presid at the question and answer period. At this meeting each pastor had ready his list of prospective members and a l of all personal workers enrolled on The Bishop's Team. Much of the success of the Week of Visitation can be tirbuted to that meeting.

"The pastors were familiarized with the Turn Over Charts and made use of these as directors of training scho in their own churches, sending workers out 'two by two,' following the instruction. Ingathering Days were designat as Passion Sunday, Palm Sunday, and Easter.

"On our Worksheet of Procedure put in the hands of all pastors was this appeal: 'Let us all plan our work a work our plan that this might be the most effective evangelistic endeavor made by Indiana Methodism.' The progr undergirded by prayer resulted in the largest increase of new members for any one year in the history of State."

In the CENTRAL JURISDICTION

"1 for 10.2"

H. R. Coleman, Supt.
Wilmington District
Delaware Conference

With 5,051 active members reported at the 1949 Annual Conference, the churches of the Wilmington District received 445 persons on confession of faith during the 1949-50 Conference Year. Here's how:

"The inspiration and information received in the great Philadelphia Crusade in Visitation Evangelism galvanized every minister into action. Homes everywhere were visited; in cities, small, and large, streets, boulevards and courts were visited. In suburban and rural areas, roads, lanes and paths were traveled in order to reach farm houses, cottages, and shacks. Yes, we went everywhere, singing and praying as we went, with the result that 700 persons were added to the district membership, including transfers, and many were sent to churches of other denominations.

"This year Institutes of Evangelism are being held throughout the five districts of the Delaware Conference. Three two-day institutes have already been held on the Salisbury, Easton, and Dover Districts. The same will follow on the Philadelphia and Wilmington Districts. program consists of two days of intensive training of laymen and ministers by qualified directors and an hou visitation each evening. At night we have the reports of the experiences and results of the visitation and a mass m ing featuring singing by combined choirs and great preaching.

"As chairman of the Central Jurisdictional Board of Evangelism, we are urging every church, large or small, or country, to promote a live, well-planned crusade in Visitation Evangelism with the hope and prayer that whole Jurisdiction will register a '1 for 14' victory."

More Statements from District Superintendents in March *Shepherds*

In the SOUTHEASTERN JURISDICTION

"1 for 12.1" on the Gulf Coast

The Seashore District, with headquarters at Gulfport, Mississippi, and with 14, 0 active members, received a total of 1,228 persons on profession of faith and om other denominations.

In this district the Conference Secretary of Evangelism, Thomas A. Carruth, pastor at Biloxi. From him *Shepherds* gets its detailed information, as follows: "Oliver H. Scott came on the District in 1946, succeeding J. L. Neill, under whose adership the District had reached a high tide in evangelism. [Ed. note: It was J. Neill, who in a previous pastorate gave Harry Denman his first invitation to each in a revival meeting.] Every year, under the leadership of Brother Scott, e District has won more first decisions than the previous year. We believe the following factors have been important:

"1. The District Superintendent has given an inspirational evangelistic leadership. He has taken the devotional service at the Quarterly Conference and turned it into a major factor in the uarterly Conference program and has thus inspired the leaders of every charge in the District.

"2. The District Superintendent is a personal soul-winner himself. He knows how to lead a person to Christ. He ows how to make an altar call. He is a very successful revivalist and a good song leader.

"3. The District Superintendent attributes much of his success to the cooperation of the preachers in the Seaore District. Under his inspiration the pastors are determined that the District is going to even higher levels.

"4. The District Superintendent has developed a very unique and successful type of Church Loyalty Campaign hich has been used by many pastors in the District."

In the SOUTH CENTRAL JURISDICTION

"1 for 10.7" at Galveston

One of the best records in the South Central Jurisdiction last year was made by the Galveston (Texas) District hich won "1 for 10.7." The District Superintendent was D. L. Landrum, who was then serving his sixth year on e District. Being no longer on the District, the requested account has failed to reach *Shepherds* in time for inclusn in this issue. It may appear later, along with that of another district in the Jurisdiction.

Here's a Charge!

161 on Profession in 8 Months

Harry Mikels of the Van Charge (Beckley District, West Virginia Conference) received 161 new members by profession of faith in eight months. He baptized 26 infants on one Sunday morning. In addition to his evangelistic success he built a new parsonage, paid the Pension Fund in full, and raised nearly one half of his four-year quota on DVANCE FOR CHRIST. He says it is the business of the preacher to win men for Christ and His Church throughut the whole year. He has a well-rounded program. We are looking for greater things on the Van Charge this year. —*R. S. McClung, District Superintendent.*

Two Churches Report 20% Increase

Mauston and the Asbury Church, La Crosse, in the Central District, West Wisconsin Conference, already have ceived 20 per cent increases in membership this Conference Year, according to Paul B. White, District Superinndent.

The Central District attained an evangelistic ratio of 1 for 11.6 last year and is now endeavoring to surpass last ear's record. See story in next *Shepherds*.

What these districts did in 1950
Many districts can do in 1951
Use Lent and National Week of Visitation Evangelism

My Church Uses Its Stewards to Distribute 1000 Copies of the Upper Room

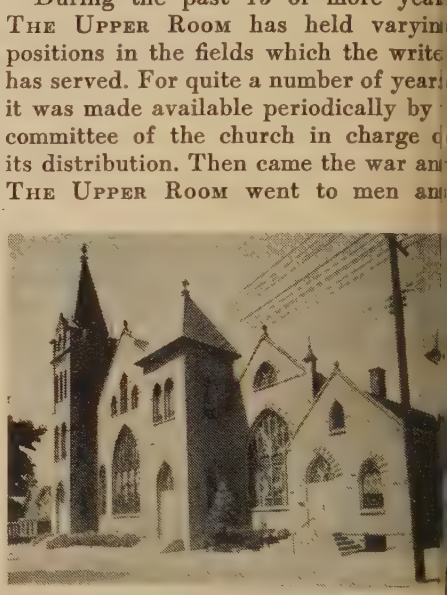
By Fred Christman, Pastor
First Church Evangelical United Brethren
Canonsburg, Pa.

THE UPPER ROOM during its years of publication has proved itself a vital part of the church life, both at home and in the lives of the many men and women who are compelled to be away from their local environs for long periods of time. Rapid growth in circulation statistically puts forth this fact; but more than this, the personal acceptance of this guide to devotion places it at the top of the list as a help to deeper religious experience.

A beautician who kept THE UPPER ROOM (which she received from her church) in her shop asked her pastor for an extra copy when he visited her in the hospital. A few days earlier a patron had read the beautician's copy while waiting and seemed loath to leave it when her turn came to have her hair done. This young business woman told the lady she might have her personal copy and another could be gotten from her pastor. Here a patron in a beauty shop became a new reader of THE UPPER ROOM.

Every church has many delinquent members. THE UPPER ROOM is an avenue into these homes; a service of the church and a contact where the preaching and Sunday school lesson does not reach. Not everyone responds but no one ever planted a field of grain that every seed reached fruitage. Nevertheless, without broadcasting th seed, there can be no crop.

During the past 15 or more yea THE UPPER ROOM has held varyin positions in the fields which the write has served. For quite a number of year it was made available periodically by committee of the church in charge its distribution. Then came the war an THE UPPER ROOM went to men an

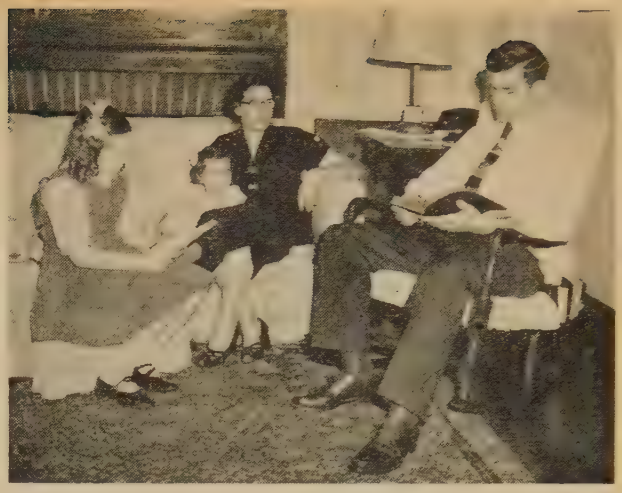


The picture at the right shows First Church, Evangelical United Brethren, at Canonsburg, Pennsylvania, where the stewards and church secretary cooperate in the work of distributing copies of *The Upper Room*.

One thousand copies of *The Upper Room* a shown here in the various stages of preparati for distribution. First, a copy of The Americ Bible Society, "Bible Readings From Thanksg ing to Christmas," one of the bimonthly copi of the church newsletter, "The Chatter," a a small coin envelope are enclosed in ea magazine. Next, the filled copies are tied proper number for each General Steward, w address listings of homes in his area. T packets are then packaged for the Distr Stewards, who pass them to the General Stewar Preparation having been cared for by the chur secretary, Mrs. Thomas C. Bowen, pictured he the Chief Steward takes over the distribution the District Stewards. All rural and out-of-to addresses are reached by mail, as are the serv men and the youth of the church who attending college.

men in the camps and on the fronts, it from the church, which also sent nthly reports of local events and storal correspondence through a per prepared by a church editorial ff. Your writer served as a chaplain d in camp, as well as overseas, found IE UPPER ROOM to have a rather ered place next to the men's New staments. Through the years, many nominational devotional guides have me to hold a position of respect and lpfulness in the minds of their con-tuencies and it is certain that THE PER ROOM is a topnotch periodical its field.

Locally, THE UPPER ROOM has had a nistry which is continuing and grow-g. After many years of supervised ash and carry" distribution, First urch Evangelical United Brethren, ambersburg, Pennsylvania, decided rough its Council of Administration to hd this devotional help into every me of the church. The small yellow velope is enclosed for those who wish accept the responsibility for their py and sometimes contributions from e member will send 10 or more others. e support by the member is purely luntary, but during the past two years s practically paid this congregation-de service. The Woman's Society of ristian Service of the church sends 35 pies to the County Jail each period d the students away at school and n and women in the Armed Forces e followed with this signpost to epened Christian life. When they are called into the service, each one is given a New Testament and a copy of THE UPPER ROOM. This is a task renewed with the induction of some 20 men for the Armed Service in the recent emergency.



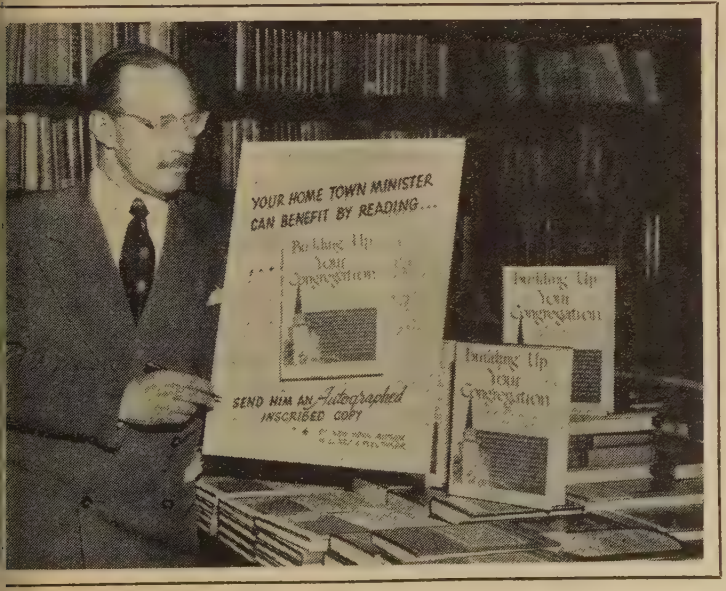
This family uses *The Upper Room* for family devotions. The small girl is not a member of the family, but stays with them during the hours her mother works.

Distribution is always a question in such a project. At First Church, it has operated quite satisfactorily. The church secretary prepares, for all distributions of the church, lists of members for each steward. These lists are tied to the number of copies needed for the homes represented. Seven to nine of these packets are tied into bundles representing an area of the town, of which there are seven. When time for distribution comes, the chief steward passes the bundles to his district stewards and they give the packets to the general stewards of their area, who ring the doorbell and hand the copy to the member, if possible, or leave it at their door. Seventy-two men and women make up the Board of Stewards. Rural and nonresident homes are reached by mail. The present bimonthly distribution is 1,000 copies.

The plan is workable and, generally speaking, self-sustaining. If it were not, however, the present benefits and foundation for future results are worth the expenditure. This is a helpful supplement to the approximately 2,000 calls made by the pastors during the year.

It would seem that THE UPPER ROOM for the church and the cause of the gospel could be a verification of the statement of the great preacher of the Old Testament who spoke, "Cast thy bread upon the waters: for thou shalt find it after many days."

Ad Man Tests Display on Own Church Book



Author of the best seller, "Building Up Your Congregation," W. A. Pleuthner, a BBDO Vice President, looks over his latest display card which is being tested in the Methodist Book House, 150 Fifth Avenue, New York City. Practicing what he preaches, Mr. Pleuthner is using tested methods to build sales for his book.

Although it was published in the autumn, unusual purchases by clergy and church workers have forced publishers Wilcox & Follett of Chicago to start the second edition of "Building Up Your Congregation." It's the first idea-manual which adapts tested business methods to the building up of church attendance and church support. (Mr. Pleuthner is advertising consultant for *The Upper Room.*)

PREPARING THE CHURCH for VISITATION EVANGELISM

FOR the past five years I have been having three or four weeks of Visitation Evangelism in my church, and every time that I have followed the plan described in the book, *A Workable Plan of Evangelism,* it has succeeded. The Continuation Program of one night a week or month, however, has not been so successful for me. Consequently we have a full week for which we plan each time just as though it were the first time we had done it. In this way we do not skip anything.

Since my experience with Visitation Evangelism has been so richly rewarding, I heartily recommend that we follow the plans of our Church, our Conference, and our District without trying to improve upon them. Most of our improvements will be very costly. The local church which follows the calendar established by the Board of Evangelism and uses its plans for Visitation Evangelism is sure to enjoy success in this vital field of Christian endeavor. As I have followed the schedule established for Methodism's Six Victorious Months I have accepted four definite pastoral responsibilities for the Advance program in my local church.

1. I keep the six months' objectives before the church and the official board. Usually the official board will adopt a program like this and leave it to the pastor to carry out. My greatest trouble is getting the board to take the time to think about it in order that they might prepare themselves to share in it. It is so easy to pass it and forget it. So it is my job to keep them alert to it, to make them realize that this is not just a hobby or sideline of the pastor's. Toward this end I inform the various classes and organizations within the church that this is our main business and that it will have precedence over all other programs and interests that may be presented.

2. I personally direct every detail of setting up each week of visitation. I check with those preparing meals to see that they understand what we are trying to do. Thus I can expect the meal to be served on time and to be the type that will not take too long. Then I personally solicit the visitors. I prefer men. Nor will I depend upon a letter asking them to come. One of the greatest privileges we can give any man is an invitation to share in a week's visitation. Therefore, I give the invitation personally, presenting the Visitation Agreement Card to each prospective visitor. Likewise I personally direct the assignments that are made each evening and receive the reports which are brought in. Many pastors will doubtless have too large a program to direct every step of it personally, but I believe that the pastor is responsible for it. What he says in the pulpit about winning souls must be actually demonstrated by what he does with this technique that wins them.

3. Another responsibility that I assume is the personal cultivation of prospects. Of course we know that persons who have been attending church and Sunday school are our best prospects. If the prospects know nothing about our church, the task of winning them is usually very difficult. So if the visitors are greeted with the words, "Yes, we know your Church—your pastor has been to see us," there is an opening which clears the way for a successful visit. Many times in this visiting the pastor can win decisions. It is my policy, however, not to set a specific date for receiving such people into the church, but rather to wait and let the lay-visitors go back and bring in the harvest. This has a two-fold value—people who are won by pastor and laymen have had two visits and will be more strongly bound to the life of the Church, and it is inspiring for the visitors to bring them in. Nevertheless I make it a point personally to cultiva the prospects before the visitors g there. I want to prepare the soil a plant the seed. Then, when the layme go out, it is harvest time.

4. After holding this program evangelism before the church a planning every detail of it, and perso ally cultivating the prospects, I lea the results to God. When we have us our best knowledge and worked o hardest, the only thing left for us do is to trust the results to Him. F He works in ways we know not of accomplish the salvation of men's soul

I worked more than five years wi one woman before I finally won her f Christ and His Church. A grandmothe she had never joined any church. Whe ever I saw her husband, he urged n to talk with her and try to lead h into the Church. I went time and tim again. We sent all sorts of teams call on her, and she would sign a co mitment card almost every time. B she never came to be received. We r fused to quit, however, and after mo than five years of that sort of cultiv tion, she came down the aisle with radiant smile on her face one Sund morning and was baptized. There is need to become discouraged and d spondent. When we have done our be we can leave the results to God.

No matter how much may be sa about planning for a program of eva gelism in a local church, it still remai for someone to do it. And it has to done by every pastor in every charg The Jurisdictional, the Conference, a even the District program are on clouds in the sky until they desce upon local churches and take ho there. For it is in the local church th the work will actually be done, whe the decisions will be made, and whe the rewards will be reaped.

By JOHN WESLEY HARDT, PASTOR, FIRST METHODIST CHURCH, ATLANTA, TEXAS

Any Layman Can Win Others to Christ... If...

R. E. Gordon, District Superintendent,
Topeka District, Topeka, Kansas

Any layman can win others to Christ, he will let Jesus help him. I had this ct deeply impressed upon me in my st pastorate at St. Paul's Church, ichita. It was the opening Sunday the city-wide visitation campaign. arry Denman, Executive Secretary of e General Board of Evangelism, was e pulpit preacher for the morning rvice. He used for his sermon theme, sanctify myself." It was a heart-arching sermon and highly fitting for e occasion. The entire congregation lt the presence of the Holy Spirit as e preacher spoke the Word of God.

At the close of the service, after early all the people had left the sanc-iary, my church treasurer, who was the uperintendent of United States Mail the City of Wichita, rushed toward e. As he gripped my hand desperately, e said, "Dr. Gordon, I've got to have conference with you." I kept hold of is hand as I led him into a small side oom nearby. I could see that he was eeply troubled.

We had scarcely reached the door hen he said, "I am no account. The reacher talked to *me* this morning. But can't talk to other men about Christ. h, Brother Gordon, pray for me, now." Ie flung his arms around my shoulder, aned his head against me, and wept ke a little child. As he wept, I prayed; rst, silently. Then I gave voice to my prayer as I asked God to help this earnest layman, who felt his inability and weakness, to ask another to follow Christ. Then I waited. After a short time the layman dried his eyes, reached for my hand, and shook it vigorously. A smile came across his face as he said, "It is all right now, and I thank you so much. I'll go out and try to win another. I believe *He* will help me do it."

He did it, too! He came to the training conference in the afternoon, and teamed with another layman during the week. A few Sundays later, when the class of 39 recruits were received into church membership, he had won eight of them to Christ. The radiant expression of joy I saw upon his face as I glanced at him from the chancel was indescribable. It revealed a victory he had gained through his complete dedication to the Christ in the task of sharing the Gospel story.

The story goes on, for this layman still continues his eager search for men and has been blessed with remarkable success. When I left that pastorate to take up my present work I discovered, while looking through my records, that this layman had been personally responsible for more than 70 other persons whom he had solicited for Christ and added to the membership roll during my administration. Yes, "any layman can win others to Christ, if he will let Jesus help him."

A Mayor Bears His Witness

By H. H. McConnell
Field Secretary
Dept. of Evangelism
Federal Council of Churches of Christ in America

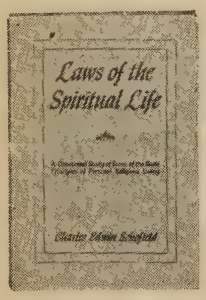
A community-wide Visitation Evangelism Campaign was held in Norwalk, Connecticut, under the auspices of the Department of Evangelism of the Federal Council. At the Mass Meeting of the ministers and workers on Sunday afternoon, the Mayor, Irving G. Freese, an active member of the First Congregational Church, was invited to speak a word of welcome to the workers. He did so with characteristic graciousness and sincerity which is natural to his Christian faith and willingness to witness for Christ. He congratulated the group on their readiness to render this service and spoke of what it would mean to them as well as to the homes of the community.

After the meeting Mayor Freese told his pastor, Dr. Harold Edgar Martin, that it was not possible for him to participate in the Visitation Evangelism Campaign on any of the evenings designated, but asked if he could be permitted to make some calls that afternoon and evening. He took assignments covering nine people and agreed to report to the pastor that evening. At 10:00 o'clock he called to say that he had visited all the families assigned to him and two others not on the original prospect list and that 10 adults had made decisions to unite with the church—eight on confession of faith and two by letter of transfer.

This report, made at the meeting of the visitors on Monday evening, was an inspiration to the men from all the churches. No team from any other church was able to surpass the mayor's success as a Visitation Evangelism worker.

For Lenten Reading

SPECIAL CONSIGNMENT OFFER. To enable pastors to develop special attention to religious reading during Lent, quantity orders may be made on the consignment basis (full refund for all copies returned within 30 days that are in clean and salable condition). Thus every pastor can not only announce and urge special Lenten reading but he can also have a supply of the books on hand for display and sale. Please write "Lenten Consignment" on your order.



Laws of the Spiritual Life

Charles E. Schofield has written this helpful book which points out that there are definite laws governing man's spiritual nature just as there are laws governing the physical universe. This is a study of some of the principles of religious living. Single copy 35c. Three copies $1.00.

Great Moments in the Life of Christ

Fourteen great moments of decision in the Life of Jesus as they are found in Marks Gospel are developed as devotional studies in this book by Charles M. Laymon. In reality this is an outline of the Life of Christ from His baptism through His resurrection. Single copy 15c. Eight Copies $1.00.

From the hearts of great Christians of other days have poured devotional writings that have influenced Christians down through the centuries. These booklets each contain an introduction helpful to a better understanding of the writer and each is arranged in readings of convenient length, together with suggested prayers to aid in the reader's devotions.

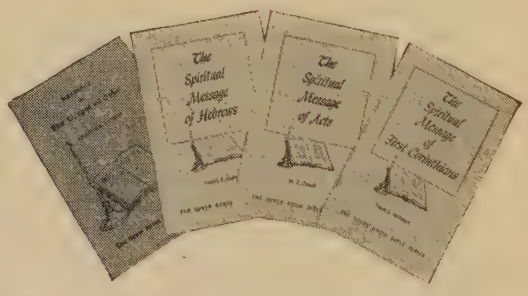
The Practice of the Presence of God **Brother Lawrence**

Table-Talk **Martin Luther**

Selections from Augustine

The Imitation of Christ

Single copies 10c each. Twelve copies $1.00. 100 or more 6c each.



In the Bible series the author has selected 13 highlight passages from a New Testament Book and has developed devotional lessons about that passage. Thus it is a survey of the message of that book from a devotional point of view. Ideal for group use in classes, prayer meetings and the like.

Readings in the Gospel of John
Charles M. Laymon

The Spiritual Message of Hebrews
Francis E. Kearns

Spiritual Message of First Corinthians
Frank S. Hickman

The Spiritual Message of Acts
W. E. Cassell

Single copy 15c. Eight copies $1.00. 100 or more 10c each

1908 Grand Ave. The Upper Room **Nashville 4, Tenn.**

Evangelism in Action

SUPPLEMENT TO SHEPHERDS

FEBRUARY, 1951

ns 102 New Members

lmer Hyslop, of Our Savior Lu-an Church, Detroit, Michigan, has a remarkable record in bringing members into the church.

Ir. Hyslop, 48, occupies a respon-e position at General Motors in roit, has a record of many years Sunday school superintendent at r Savior Church, and is a member important congregational boards l committees.

lever particularly interested in rch-going during his earlier life, Hyslop became a member follow- his marriage and, realizing the d the church filled in his life, about persuading his relatives o had no vital church connections come into the church. Today, as calls the roll of his immediate tionship, he can say that *all* of m have been brought into the fold. d he has also brought in many others who are not relatives.

Mr. Hyslop does not claim any special evangelistic technique, but there are two expressions which he uses and which may give the key to his approach: "Extend the invitation," and "Give encouragement."

ganize Congregation; art Building Fund

. I. Dixon, pastor, McKinley Meth-ist Church, Dayton, Ohio, has ently assumed leadership in the anization of a new congregation a rapidly growing section of that y. The new community is com-sed of approximately 500 families, ny of whom are young married I.'s between 25 and 40 years of e.

The first service was held July 9, 50, at 5:30 P.M. on the lawn of . and Mrs. John Pullings. There re 75 people present, 30 of whom came charter members of the mis-n. McKinley Church gave the first 00 on a building fund.

Less than two months old at this ting, the organization has in-ased to 60 members, with 26 com- from families on one street. There a W.S.C.S. of 10 members, and rch school activities are function- effectively.

Church Sets Record

A challenge to small churches throughout the country is the record of Freeburn Methodist Church, Freeburn, Kentucky.

The pastor, Fielding L. Cubbs, states that as of September 1, 1949, the church had only 28 active members and the total receipts for the previous year were $1,275. By September 1, 1950, 49 new members had been received, 39 of them on profession of faith (a net gain of 44 members). The church now has an active membership of 72. Last year the receipts totaled more than $3,700.

Reach Yearly Goal

The Peninsula Conference Evangelistic Advance Director, Howard Ellis, reports that the yearly goal of 4,200 has been reached in the Advance, which is the first for the nation in 1950.

Fifteen thousand people, including the Governor of Delaware, attended the final mass meeting in the Wilmington Ball Park, Sunday, October 22, and heard Bishop Ralph Spaulding Cushman, of the St. Paul Area, speak. Masses of flags, included in a processional, presented a magnificent spectacle.

Al Cliffe, Philadelphia layman who was responsible for the attendance in the Convention Hall meeting, managed this victory rally in which more than 200 youth made commitments to the Christian life and Christian service.

Persons seated in the two front rows of the above picture are from the congregation of the newly organized church at Dayton, Ohio. In the back row are members of McKinley Methodist Church. J. I. Dixon, pastor, stands at extreme left.

The District Superintendents Writ

of Evangelistic Plans, Programs and Successe

A Ten-Day Mission

"Noble County, which is an organized parish, is organized for a Visitation campaign followed by a one-week preaching mission by the District Superintendent.

"The District Superintendent will preach at a ten-day Mission in Kirkwood church . . . where Visitation Evangelism will be carried on simultaneously.

"Continuing emphasis is made throughout the District to reach as many parishes as possible."

Howard W. Peterson
Cambridge District
Ohio Conference

Wins 500 Members

"This past year we held two weeks open for evangelism. Dividing the district into two parts we had our evangelistic campaign in one half during the week, then after skipping a week we had our campaign in the other half of the district. In this way we could use the pastors from all over the district in both campaigns. However, any pastor was free to ask for a minister outside the district if he so desired. We assigned two ministers to each church—one to preach each night and the other to direct the personal visitation. Beginning on Sunday evening we ran through Thursday evening, carrying on the visitation at the same hour the preaching was held. These ministers all served without any pay whatever except expenses and entertainment.

"It goes without saying that a great deal of the success of the effort depends upon just how much preparation has been made before the actual campaign begins, by way of getting the prospects, listing them and securing the personal workers who will work during the week of campaign. We took into the churches of this district as a direct result of this week (two weeks) between four and five hundred members.

"This year we will have a week of personal visitation in every church sometime during February or March, leaving it up to each pastor to work out his own local campaign, but making sure that he has the campaign. Our pastors are working on their plans now."

E. B. Williams,
North Arkansas Conference

Systematic Calling

"Our District is emphasizing pastoral calling this year. That, of course, should bring forth fruits. More of our ministers are doing more calling in the homes this year, and doing it more systematically and consistently than they have ever done before. A report of the number of calls is sent to the District Superintendent each Quarter.

"A number of our men are having individual programs of evangelism, which include preaching services and visitation. Most of the men on the District are participating in t Conference School of Evangelis which will be held this year on t Binghamton District of our Confe ence. Within a year or two we sho have the Conference School of Eva gelism within the bounds of o District."

Roy T. Henwood
Oneonta District
Wyoming Conferen

Plan Quarterly Councils

"At our District Staff meeting he since conference, we set up plans hold in the four Sub-districts in t Gadsden District Quarterly Counc of Evangelism. The Secretary Evangelism and I will meet t pastors and lay visitors from ea church in the Sub-district for a perio of council, study and prayer a planning. We hope to get a Fish men's Club organized in eve church. Work and prayer is the on answer, I know, to this question."

G. F. Cooper
Gadsden District
North Alabama Conferen

Program Under Way

"There is now a Jurisdictional p gram of Evangelism under w among us. This follows the pattern Schools of Evangelism in strate centers with emphasis upon a practice in both Visitation and Evc gelistic Preaching. This is to be f lowed by a similar program in eve church in the entire Jurisdiction, w adaptations in local churches as t situation may require. By this I me that in some situations there is to a combination of visitation a preaching, while in some oth there is to be one or the other b not both.

"Perhaps the matter can summed up in the statement that try to use the method that wo best, and really try to work at job."

Walter C. Wampl
Utah-Western Dist
Colorado Conferen

"Every District Superintendent an Evangelist"

In December *Shepherds* an excellent article appeared under this subject, written by Walter R. Willis. Dr. Willis is a member of the General Board of Evangelism, and this excellent message was delivered at the annual session of the Board of Evangelism last January. At that time Dr. Willis was Superintendent of the Palestine District of the Texas Conference. Before the article was printed, he was transferred to become pastor of the great Trinity Methodist Church, El Paso, Texas, with 3,000 active members. Henderson was one of his early pastorates.

The article was not one from a pastor saying that district superintendents should be evangelists, but was from a district superintendent himself. It is worth your looking up December *Shepherds* to re-read, for truly it contains a great message.

Pastor Wins 101

During the Kansas-Nebraska United Evangelistic Mission, the Methodist church at Sidney, Nebraska, Benjamin F. Schwartz, pastor, won 101 persons for Christ and His Church, 73 of whom were by profession of faith. A total of 264 persons was interviewed, and there were some 70 prospect cards which were unworked during the week.

At the close of the week a Fishermen's Club was organized, composed or 40 members, each of the 40 having previously won at least one new member for Christ and the Church. These 40 members were given Fishermen's Club Membership cards at the Sunday morning service. Four persons were given Silver Certificates for having won 10 persons each, and 10 members were given Blue Certificates for having won 5 persons each.

Hold 12 Institutes

Twelve Institutes on Assimilation of New Members and Reactivation of Old Members were held in October and November in five districts of the Southern California-Arizona Conference with Dr. G. Ernest Thomas of the General Board of Evangelism conducting eight of them and Dr. K. Morgan Edwards, minister of First Methodist Church, Glendale, leading the four.

The number of persons reached neared 2,000, including those at the Christian Challenge Conference of Pacific Palisades, where Dr. Thomas conducted seminars on Stewardship and Assimilation and preached the Sunday morning sermon.

Other leaders at the Christian Challenge Conference were Dr. William Jones, President of Whittier College, Rev. Weldon Gatlin, pastor of Glide Memorial Church, San Francisco, and J. Wesley Hole and Bob Williams, from the Conference Treasurer's office.

Tidings Literature Aids in Missionary Work

Rev. Chew Hock Hin, District Superintendent, Straits Chinese District, Singapore, and Mrs. Gunnar Teilmann, Jr., missionary in the Methodist Mission Schools in Kuala Lumpur (both alumni of Scarritt College), discuss Dean Charles M. Laymon's book, *A Primer of Prayer*, and other literature on display in the Teilmann home at Kuala Lumpur during a recent meeting of the Mission Field Committee. Rev. A. Ayadura, District Superintendent, Central Tamil District, Malaya, examines a Tidings tract as Gunnar Teilmann prepares to hand him copies of the *Primer* for the ministers of Central Tamil District. Both District Superintendents took books for their pastors and for their personal use. All materials were gifts of the Morristown (Tennessee) District, Holston Conference.

Mr. Teilmann writes:

"I cannot begin to say how valuable these materials are to us personally and the greatest thing of all is that we are supplied with 'new hands' where otherwise we could not reach. It is our hope to put into the hands of every young student (there are 5,000 in our Methodist Mission Schools here in Kuala Lumpur) some piece of literature which will help him personally and which he can share with his family. It is to our advantage that we can use literature written in English; therefore we do not have to wait for translation and reprinting. Our local congregation is English speaking. A large percentage of our Asian Christian leaders speak English. We feel an urgency to get all the Christian literature possible into their hands. I would like to see Malaya saturated with Christian literature, written in simple language which is easily understandable and *to the point*."

SHEPHERDS

February, 1951
Vol. 5—No. 5

Geo. H. Jones, *Editor*
Gordon Pratt Baker, *Editorial Assistant*
D. E. Jackson, *Business Manager*

TIDINGS, 1908 Grand Avenue
Nashville 4, Tennessee

Subscription price, $1.50 per year. Churches may subscribe for the members of their Membership and Evangelism Committees, looking toward the building up of their membership and a constructive program of evangelism, at the rate of seven subscriptions for $10.00.

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Evangelism Wins Members

Rural communities do not always get the benefit of a shift in population and therefore must secure their gain in church membership by an evangelistic program among the unchurched of the community.

One interesting example of church growth in such a community is that of the Manchester, Iowa, Methodist Church. Although internal difficulties cost it one-half its membership in the early 30's, it has more than offset its loss with a net gain of 302 members since 1940. The total membership now is 725.

Since the Crusade movement, three visitation evangelism programs have been conducted. Last year the pastor, Joseph F. Hutchinson, received 110 members. A survey to discover new prospects is under way.

A Sample Testimony

"Your witnessing power found good soil," was the statement made to *Shepherds* magazine by Marion F. Woods, pastor of the small rural churches at Plattekill and Rossville, New York, in his account of the new life and growth of his congregations and the material improvements effected.

The only Protestant churches in their respective communities, the Plattekill and Rossville charges have recently received into membership people of Episcopal, Lutheran, Baptist, Dutch Reformed, Methodist and Protestant-Catholic backgrounds.

As a result of earnest visitation and an adult membership class, the active membership of 49 in the larger church was increased by 17, and the active membership of the smaller church was increased from 21 to 26. The congregations met their one-third increase in World Service and one exceeded the expected quota for Advance specials.

The parsonage has been redecorated, practically refurnished, and improved by a new heating system. One congregation has redecorated the interior of the church; the other has procured funds to re-roof the church and begin redecoration of its interior.

The achievements of these two charges bear witness to the fact that victories are won for Christ not only in the large churches, but in the small churches as well.

The staff of the Methodist Pastor's School of the Dakotas, which was held at Grand Forks, North Dakota, is shown above. Seated, L. to R.: Rev. Earl Butz, Gettysburg, S. D., Dean; Dr. W. L. Northridge, principal of the Theological College, Belfast, Ireland, Lecturer on Psychology of Religion; Dr. Dawson C. Bryan, of the General Board of Evangelism, who lectured with charts on Visitation Evangelism; Dr. Lowell B. Hazzard, head of the dept. of religion at Illinois Wesleyan University, Lecturer on The Critical Approach to the Bible; Miss Silvia Bagley, head of the voice dept. of Wesley College, who conducted a Workshop on Church Music; Dr. C. Maxwell Brown, Fargo, Registrar. Standing, L. to R.: Dr. Mark Chase, Mitchell, S. D., who conducted a Workshop on Church School Literature; Rev. Royer H. Woodburn, Wesley Foundation, Grand Forks, who served as recreation and publicity director; Rev. George G. Finlay, Wesley College, leader of daily Chapel Devotions; Pres. Marcus J. Birrell of Wesley College, host; Rev. Elmer West, Velva, N. D., book steward. Absent from the picture are Rev. Ralph Witmer, Yankton, S. D., who conducted a Workshop on Visual Aids; and Mrs. Richard E. Holden, organist.

Memphis Conference Builds Memorial Tabernacle

The Board of Evangelism of the Memphis Annual Conference is building a tabernacle at Lakeshore Camp, the Conference Camp located on Kentucky Lake at Eva, Tennessee, where each summer 12 weeks of camping are provided for hundreds of young people of intermediate and senior ages.

The tabernacle will be named "Dent Memorial" in memory of a young man from Hays Avenue Methodist Church of Jackson, Tennessee, who gave his life in the last war. His mother presented the initial gift of $2,500. The churches of the Conference are giving the balance of the cost which will total $6,000.

The tabernacle, which will seat 250 persons, will be used to provide a place of worship for youth camps, pastor's schools, and W.S.C.S. summer activities. It will also be the site of an annual week's preaching mission for the Jackson area.

"Hymn Time"

A recent innovation to Sunday evening services of First Methodist Church, Opelika, Alabama, is "hymn time"—a congregational hymn-sing at which members of the audience call for their favorite songs of worship.

When the evening service is broadcast over radio station WJHO of Opelika, the radio audience participates also by phoning in requests to hear favorite hymns.

Due in a great measure to the incorporation of "hymn time" the average Sunday evening attendance at First Church has increased from 200 to more than 500 persons.

A REPORT OF THE UNITED EVANGELISTIC ADVANCE

Promoted by The Federal Council of Churches
October, 1949---December, 1950

By Prof. Elmer G. Homrighausen, Princeton University
Chairman, United Evangelistic Advance

The Advance has in many ways been
e of the most significant programs in
e history of the Protestant Churches
America. It is a comprehensive and
operative evangelistic effort repre-
nting 38 denominations including pos-
bly 35,000,000 church members. In-
gurated on the first Sunday of
ctober, 1949, it came to a close on
ecember 31, 1950, with significant
atch Night Services in thousands of
urches.

In 1790, only five per cent of the
opulation of the United States be-
nged to a church. Today, nearly
2,000,000 persons are members of
urches or synagogues. Of this number
0,000,000 (or 60 per cent of all those
filiated with any religious body) are
otestants.

The population gain in the United
tates during the last year was 1.5 per
nt; the church membership gain was
9 per cent.

Teaching Missions

During the Advance, 63 Teaching
issions have been held by 31 trained
rectors.

Since 1945, when these missions be-
an, 126 have been held, covering all
arts of the country except the deep
outh.

A total of 1,589 churches have par-
cipated in these Teaching Missions in
hich 61,560 lay people were enlisted
finding the unchurched and 5,892,331
ersons were reached. Of this number
01,466 were assigned to the church as
finite evangelistic responsibilities.
here are 6,356 Teaching and Fellow-
ip groups at work in the assimilation
these persons.

Of the 1,589 participating churches,
365 are known to have followed our
issions with Visitation and Preaching
vangelism Programs. Moreover, 944
urches are known to have arranged
eir programs, at one point or another,
meet the demands of the self-study
d the census.

Already 50 missions have been planned for 1951.

Preaching Missions

Forty-six Preaching Missions have been held during the Advance, a number of them by one man. Dr. E. Stanley Jones conducted 37 of these missions.

Some missions were led by a team working under the auspices of a Council of Churches through a large committee and directed by the Department of Evangelism. Such missions have been held in cities like Seattle, Washington, D.C., and Toledo. The Washington committee consisted of 1,500 members.

Some of these missions are conducted simultaneously by all the churches of a community. Such missions were held in Buffalo, Chicago, and Kansas City. In Chicago 325 churches cooperated in a simultaneous mission. Many Preaching Missions are being held of which we have no record. They have been largely inspired by the Department of Evangelism.

In Seattle 8,000 persons were reached daily by a team of 15 speakers. In Toledo a total of 40,000 persons attended all meetings during the Preaching Mission led by 10 speakers.

University Missions

Forty-nine University Missions were held during the 15 months of the Advance. A total of about 1,250,000 students are numbered in the institutions served. Another remarkable fact is that 250 colleges and universities have used the Advisory Service of the Mission to request suggestions on organization and speakers for independent missions.

Visitation Evangelism

Eighty-five United Visitation Evangelism Programs were held during the Advance.

Training Conferences for some 50 directors were held in Pittsburgh and Chicago.

Denominational Programs

The Methodist Church has conducted combination Preaching and Visitation Programs in cities like Syracuse, where 14,000 new members were added to the Methodist churches in one week—more than these churches received in the 12 months previous; in Metropolitan Philadelphia, where more than 8,500 were added to the churches and where on the last day of the campaign 32,000 Methodists assembled; in Kansas and Nebraska, where 11,000 were won for Christ and the Church; etc., etc. The Methodists have been doing great things.

The Presbyterian Church USA has experienced its largest number of net membership increase in its history in the last year. It is now conducting a series of Schools of Preaching to help ministers preach the great doctrines of the faith.

The Lutherans have set a goal of 1,000,000 members and are training 300,000 laymen in visitation evangelism.

The American Baptists are organizing a new congregation each week.

The Methodists are dedicating two new churches each day, on an average.

The Presbyterian Church US, the Evangelical United Brethren Church, the United Presbyterian Church, and many other churches have experienced new achievements in Evangelism, and in some instances these churches have had the best year in their history in terms of membership increases.

Throughout the country, 6,500 new congregations have been established during the last year. Of these 207 are Roman Catholic.

Other Facts

During the Advance six Retreats were held for 281 Chaplains.

There have been reported 160 United Reformation Day Services, several of which were attended by more than 10,000 persons. One of these was in Washington, D. C.

Can We EVANGELIZE EVANGELISM?

A FEW weeks ago, in the city of Denver, I was visiting my aged mother, over whose 89 years of life the sinking sun is now descending low. While I was there my sisters showed me some letters which had recently come to light, written more than 60 years ago by my grandfather to his son. This son was my favorite uncle. When he visited us on the farm in Minnesota he would frequently leave a shining dime for me under the tin wash basin in the kitchen sink. He was the only person in our entire family relationship, however, who was not a confessing Christian. A jolly, fun-loving man who was somewhat impatient with the restrictions the church placed upon the pleasures of its young people in those days, he did not acknowledge Christ as his Saviour until he was over 70 years of age. One night about a year before he died he sat up all night reading his Bible. In the morning Uncle Nels announced with great simplicity to the rest of the family that during the night he had given his heart to the Lord. He was really born again, with the result that he presented himself for baptism, and experienced in the last months of his life a boundless radiance and joy of soul.

What impressed me most as I read my grandfather's long forgotten letters to my uncle was that among grandfather's references to the wheat harvest, or an injury to one of the work horses in a barbed wire fence, he would nearly always insert a word or two of kindly admonition about the importance of seeking the Saviour. In nearly every letter there would be at least one scripture reference.

Grandfather never lived to see his son baptized. But since reading those letters I have wondered whether it was not the patient references to eternal things in those epistles of a father to his son that finally led my uncle to Christ. It was characteristic of both my grandfathers to seek the souls of their families and their neighbors. Though they were humble farmers, they had become Baptists in Sweden at a time when it was not only unpopular but even dangerous to break with the state church and to become an evangelical believer. When they came to this country they still felt the same sense of deep concern for the unsaved. It seemed quite natural for them, whether alongside a rail fence or from the vantage point of a seat on a lumber wagon, to talk to their acquaintances about the faith of the gospel.

Modern Evangelism Suffers

As I look back to the kind of evangelism represented in that Christian testimony of a generation or two ago, it seems to me that it stood in marked contrast to the evangelism of today. We know of course, that the evangelism of our own time is doing a great deal of good. Christ is still blessing his witness wherever his people are bearing true testimony to him. But modern evangelism suffers from two things. All too often it is either denominational or anti-denominational. If it is denominational, it so often becomes organizational and mechanical. People wait to become personal workers until they receive an assignment from a team captain, rather than realizing that they have a permanent assignment from the Captain of their Salvation. If on the other hand evangelism is anti-denominational, it becomes bitter, vituperative, and scornful. It mistakes the splitting up of congregations for the work of the Holy Spirit, and encourages church members in the mistaken idea that when they are pulling out of their churches and undoing the work of their pastors, they are obeying the Biblical injunction to come out and be separate from the unbelieving world. In either case, the motive of evangelism becomes more a desire for baptisms, church members, and statistical glory than for a redeemed world and the salvation of the souls o men.

The older evangelism seemed to hav a greater tenderness—a yearning an compassion for the soul as a value i itself. Parents shed tears for their chi dren. There was a certain depth, a sens of the released power of the Hol Spirit, such as I have sensed among ou Baptist brethren in Germany, Czech slovakia, Poland, and the D.P. camp of Europe today, as well as among th younger churches of our mission field

This leads me to the question: *Can w evangelize evangelism?* Can we resto it to its original New Testament spir and meaning, so that instead of being matter of human technique and disput tion it will be a witness of the Spiri resulting in such a joyous transform tion of life that the face of Jesus wi once again shine in the faces of h people, and his church hear again wh the late Joseph Fort Newton called "th sob that each evening follows the suns around the world" ?

Evangelism Can Save the World

If what I say seems critical of son recent trends in evangelism it is on because I believe evangelism in the be sense of the word is the only power th can save the world. It is not by poli power nor by legislative pressures a military power that we shall deliv mankind from its sorrows, but rather bringing the human soul into the pre ence of the Christ before whom Pet fell on his knees, saying, "Depart fro me; for I am a sinful man, O Lor (Luke 5:8).

I believe a beautiful and awesom moment of history is impending, wh God's people shall witness a great mo ing down of the human heart, and the shall be heard again as in the days Isaiah the majestic words, "Comf ye, comfort ye my people, saith yo God. Speak ye comfortably to Jeru lem, and cry unto her, that her warfa is accomplished, that her iniquity pardoned; for she hath received of Lord's hand double for all her sin

By Edwin T. Dahlberg

Chairman, Dept. of Evangelism

Federal Council of Churches

saiah 40:1-2). When that glorious r of spiritual awakening comes, how onsequential will seem our mechanics, public relations, and our contenns!

Lest we make evangelism an outward ng of membership gains and bigger ominational budgets, therefore, let suggest two things that are necesy today in order to evangelize evanism, and to bring it into line with the at Commission of our Lord.

Needs Discipline

First of all, evangelism stands in need some serious intellectual discipline. has become too glib to be effective. s flat, stale, and prudent, giving the pression that God is not asking very ch of us. We must face the fact that are living in a generation with a pletely new mentality and even a erent language. Such phrases as "the cious name of Jesus," "coming under blood," and "saved by grace," how- great and profound and true their ginal Bible meaning, simply do not ister in the mind of the average erican listener. What a complete hing away there has been from the ds and thoughts that interested our ers and mothers is revealed in a nt survey reported by the Columbia versity Press. As a change from takpolls on the best sellers it took a of hundreds of editors, writers, k sellers, librarians, literary critics, amateurs as to what 10 books in the d bored these people the most. What you suppose was the No. 1 book on list of these 10 most boring books published? *Pilgrim's Progress!*

ranting that such polls are often paganda surveys, and samplings of a bored intelligentsia state of d, we must nevertheless reckon with h. They indicate the secular, human-, mentality we are dealing with. *rim's Progress* is by all odds one of greatest books ever written. It ly fascinated our parents. It has published in more languages and cts than any other book ever writ- with the exception of the Bible. rightly so, for the picture there n of the struggles of Christian and wife Christiana in their efforts to h the heavenly city is immortal. he fact is that this powerful record he soul's inner conflict should be d the dullest of all books by any tion-influencing group should be a ing to us that we cannot ignore the ds of scientific and philosophic rialism into the religious world. ust have more disciplined thinking, a fresh vocabulary, and a restatement of our whole Protestant world view in terms that will command the interested hearing and attention of a rising generation. It may well be that such a fresh vocabulary can come only out of a fresh experience of the gospel. We have not experienced enough of Christ. We have not been venturesome enough. We have a sublime gospel—good news about the nature and action of a loving God, good news about the person of Christ, good news about the deliverance of the soul from evil, insanity and death. It is good news about the "triumphant march of Life across the graveyards of the World." What is needed now is a Martin Luther of the New Reformation to take these historic doctrines of the Christian faith, reinterpret them and restate them, and nail them to the doors of the Christian church for the whole twentieth century to read, believe, and obey. God speed the coming of a generation of preachers and evangelists who will proclaim the faith of our fathers in the language of our children!

New Ethical Contest

The second necessity in the evangelizing of evangelism is that we shall put into it a new ethical content—a more dynamic moral and spiritual content. We cannot afford to coast along on the righteousness of yesterday's preaching when people are looking to the church for help in the human problems that are so urgent today.

We should not for one moment cease directing our fire against the evils our fathers fought so bravely a generation ago, and which are even more threatening today: gambling, drunkenness, profanity, and all the other obscene imaginations of an unbelieving world. In fact, we should redouble the power of our attack against these menacing sins, which are rapidly reducing whole sections of our population to a state of debauchery. But we must not use up all our ammunition against these wrongs, iniquitous as they are. We must remember that the Prince of Darkness is forever raising up new hosts of evil, better trained, and robed as angels of light. The report of the British Commission on Evangelism appointed by the Archbishops of Canterbury and York, entitled "Towards the Conversion of England," gives us a much needed warning in this connection. In a searching analysis of the true nature of repentance this fine report makes the significant statement:

"Repentance is generally taken to mean a change of attitude to those things only which we know to be wrong. But true repentance, which springs from faith in Christ, will gradually be found also to involve a change of mind about much which we have heretofore assumed to be right." *

Betrayed by Ideals

How much of Jesus' preaching was against the things that the people of his day thought to be so supremely right: the Sabbath laws, the temple offerings, the national attitudes towards other peoples and other religions. What sent Christ to the cross was not so much the sin that people knew to be evil and shameful, but rather the national ideals that people were convinced were so positively holy. All too often we are betrayed by our ideals. If our evangelism is to become effective in bringing men to true repentance we must begin to move into the realm of their most holy ideologies, and make clear that the name of Christ is above every name, however holy and exalted.

The strength of Mahatma Gandhi, a non-Christian evangelist, was that he dared to preach against the holy things of India—caste systems, war and imperialism, and religious customs.

PREACHING
To Be Emphasized

Because of featuring the National Week of Visitation Evangelism and the extreme importance of every church having a full week of organized visitation (the most fruitful method of reaching the unreached) during Lent, this issue of *Shepherds* is devoted almost entirely to visitation.

However, *Shepherds* is not unmindful of the necessity of pulpit evangelism, of proclaiming the unsearchable riches of the gospel of Christ every Sunday and during special weeks of revival effort. The next several issues of *Shepherds* will contain articles on this phase of evangelism. Several such helpful articles are already on hand, and we invite our readers to send us articles on evangelistic preaching, and also practical suggestions for holding special evangelistic preaching services, based on personal experience.

* Published by the Press and Publications Board of the Church Assembly, 2 Great Peter Street, Westminster, S.W.1, England. 1945.

We had as guests in our home on Easter Sunday two Hindu visitors, who are in this country studying electronics and television. One of them had charge of the radio and microphone installations for Gandhi's evening prayer meetings, when thousands gathered to hear the words of their sainted leader. Our guest was present the day Gandhi was assassinated, and had the responsibility for the radio broadcast of Gandhi's funeral procession. He said it was Gandhi's custom each evening before leading in prayer to have readings from the New Testament, the Hindu scriptures, and the Mohammedan Koran. At the height of the Mohammedan-Hindu disorders in Pakistan, Hindu refugees driven out of Pakistan by the Mohammedans were often filled with a spirit of most violent hatred towards their enemies. One night a Hindu who had escaped Pakistan with his son stood up in the meeting and shouted, "I object to the reading of the Koran!" Gandhi replied quietly, "If we do not read the Koran, the meeting cannot proceed." For nearly a week this disorderly heckling continued. But Gandhi stood his ground. There could be no prayer meeting without the reading of the sacred writings of all the religions represented. Before the end of the week Gandhi's followers had so effectively worked and prayed with the disturber that he ceased his interruptions, and himself became Gandhi's disciple. Why? Because Gandhi stood on high ground, and the spirit of the community made the objector realize that he was wrong.

Much to Learn

We have much to learn from that type of evangelism. Because we have silenced so large a part of our Saviour's message, and even laughed it off in order to accommodate the violent military and materialistic philosophies of our generation, we have had a partial, preferential, and limited gospel. What we need is a "whole-house Christianity." The sooner we break out into the world with the whole gospel of God's love in Christ, and begin to move into the areas of struggle where most men have to live their life every day—labor and management, nationalism and internationalism, white man and black man, religious liberty and totalitarian bondage—the sooner we will have an evangelism that will make an impact on the conscience of nations. How can we stand silent in this hour, with no message of r ligious hope and warning for a world which possibly at this very moment a American Baptist boy is being stabbe to death by a Korean Presbyterian bo or is stabbing the Korean to death order to escape, himself? Have we word from the cross of our Saviour f the moral dilemma of millions of Chri tian young men who must go direct from the communion table of the Chri tian church to such shedding of blood the behest of Caesar? We have such word—the word of him who came not destroy the enemy but to abolish in h flesh the enmity. Let us not be sid tracked into the fields of evangelist mint and anise and cummin—the rig or wrong of lipstick, or the kind of ha that women wear—when the who world is waiting for an evangelis which, like John Woolman, has be "baptized into a feeling of the conc tions of the people." God is still cha lenging us as in the days of Isaia "O Zion, that bringest good tidings, g thee up into the high mountain: O Jer salem, that bringest good tidings, li up thy voice with strength; lift it u be not afraid; say unto the cities Judah, Behold your God!" (Isai 40:9.)

Pastors of Several Denominations To Receive Shepherds

Last year during the Lenten and post-Easter season it was our privilege to send *Shepherds* to the pastors of four other denominations, through the cooperation of the Secretaries of Evangelism of those denominations.

Many expressions of appreciation came from these pastors, and at a meeting of the Secretaries of the Federal Council of Churches, the Secretaries stated their desire and hope that *Shepherds* might go to pastors of all the denominations.

As we go to press we are making arrangements whereby at least 10,000 more pastors will receive this issue. It is our hope that an increasing number will receive the next several issues.

Shepherds has been acclaimed by many as the outstanding journal of evangelism. In nearly every instance its program of evangelism is adaptable to evangelical churches. Hundreds of pastors of other denominations are already finding help in the leaflets and printed materials of TIDINGS, which is the Department of Evangelistic Literature of the General Board of Evangelism of The Methodist Church.

THE UPPER ROOM, the world's most widely used devotional magazine, shares with TIDINGS the privilege of sending *Shepherds* to its readers. Many testimonies come to us telling of the evangelistic influence and power of THE UPPER ROOM.

GI in Korea Given 100,000,000th Copy of The Upper Room

Official Air Force Photo

When THE UPPER ROOM reached its one hundred millionth ppy, a huge figure in the religious field, the decision was made present it through a chaplain to a G.I. in Korea. Thus ergeant Keith C. Heckel of Buffalo, New York, a radioman ith the famous Mosquito Squadron, is shown receiving it from naplain Thoburn Speicher of Long Beach, California. The presitation of this copy, which marks a significant milestone in ligious publishing, is symbolic of the many hundreds of thousands copies that have been used by servicemen. Some are presented by chaplains and others come from loved ones and churches at home.

THE UPPER ROOM, published in fourteen editions and eleven languages, is the basis of a daily world-wide Christian fellowship. It provides a Bible reading, a meditation, and a prayer for each day and is used by servicemen as well as by those at home as a source of inspiration and courage to meet each new day with faith and peace of mind.

Why The Upper Room Has a Chaplain's Fund

ear Brethren in Christ:

This greeting comes to you from off the coast of Korea. ur ship left Iwon Bay this morning after having brought out two thousand troops to North Korea. They do not ace a pleasant prospect, a winter in North Korea, and the ossibility of fighting the Chinese Reds.

We are now on our way back to Japan for the purpose bringing more troops to Korea. All of these many men re in need of every Christian influence, and I am writing ask you if it is possible for you to send us a shipment of *he Upper Room.* We have no funds available for their urchase, but we can use any number that you can send us.

There has been a very fine response to the message of the Gospel of Christ, both on the part of the Air Force men we brought here from San Francisco in September, and on the part of the Army troops we have now brought from Pusan to North Korea. In the daily Services with the troops many have indicated their need of the saving mercy of God and their acceptance of, and commitment to, the Lord Jesus as Saviour and Lord.

Since *The Upper Room* means so much for the Christian life of these men, and is a great evangelistic agency to those who are not Christians, I trust that it will be possible for you to send us a shipment of this fine devotional guide, so greatly used of God.

Very sincerely yours,
Paul F. Erickson, Chaplain USNR

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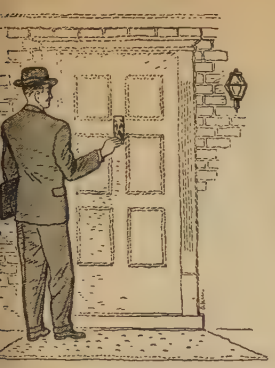

GOING WITH A PURPOSE

C. Stanley Lowell
Pastor, Wesley Methodist Church
Washington, D. C.

WHEN the hero of *The Water Babies* is swimming about beneath the sea, he notices a strange thing. All the sea people in their goings to and fro are invariably accompanied by a porpoise. When he inquires the reason for this, his wise old friend replies: "Never go anywhere without a porpoise."

The competent pastor has learned the wisdom of this. The days of vague, rapid calling are past. As the pastor makes his rounds today, he goes into each home with a specific aim to accomplish. He goes with a purpose.

The major aim of pastoral calling, or at least one of its major aims, is the reaching of the unchurched for Christ. The scope of this work has grown amazingly during the past half century, but there was a time when things were different. The nineteenth century technique for winning men to Christ was mass evangelism. The technique was fabulously successful. Men like Dwight L. Moody and Charles Finney were used of God to win many thousands of converts. Personal appeals to individuals through personal visits played a distinctly secondary role. It was done, of course, but it did not loom large in the Protestant strategy. With a great mass movement to Christianity in progress, its possibilities were unexplored. For the time being the mass effort was enough. It wrote one of the thrilling chapters in the history of Christian expansion.

Then this technique began to fail. The ways and habits of people changed and perhaps their thinking, too. Mass evangelism continues to operate in our own day but it does not enjoy the success of even a generation ago. We are not concerned with why this is so; we merely point out that it is so. Great throngs are no longer recruited to Christ and the Church in this fashion. The decline of this technique loomed as a major tragedy and it appeared that the Church was to know a period of sterility.

At this point some sort of miracle took place. Someone had one of those simple yet profound ideas that often save the day. If the people no longer came to the Church, why should not the Church go to the people? So the Church did. Visitation evangelism began and developed. It has proved to be the characteristic evangelistic technique of the Twentieth Century just as the revival meeting was for the Nineteenth.

The new technique depended heavily on laymen—much more so than the revival meeting. It also affected the visitation ministry of the pastor in a profound way. The possibilities of this technique began to point up the purpose of every call he made. He began to see that he was going into homes not just to make himself agreeable or to pass the time of day. He was going to make specific appeals to the persons in the hope that they would arrive at specific decisions. If he were visiting a family which made no profession of faith, he did not chat innocuously about the weather and the ball team and end with a vague invitation "to attend our church sometime." No: he began forthwith to present the claims of Christ upon the members of that family and to urge each one to commit his life to Him.

The success of visitation can no longer be argued. It has been estimated that over a million persons have been won for Christ and His Church in this way. Look over the roster of any church and you will observe that some of its leading members were won by personal visits in their homes. The success was infectious. When pastors discovered that they could win persons to Christ in their homes, they imparted the good news to laymen. Presently there were thousands of devout laymen visiting in thousands of homes on the sole theme of Christ and His Church.

One of the most useful phases of this work occurred in connection with the location and the restoration of inactive Church members. About half the people in the United States move every 10 years. Many of them do not assume the responsibility of finding a church in their new community and affiliating with it. The only answer to this terrific problem is personal visits, personal appeals, personal decisions.

An interesting by-product of visitation evangelism has been its effect on the whole nature of the pastoral call. The pastor now approaches every call he makes with the thought of the specific objectives to be sought. If it is a sick call, he goes not merely to pat the patient on the wrist and say a conventional prayer, but to concern himself actively with the mental and spiritual factors in this particular illness.

Such is the calling of the alert pastor. He goes not in vacuous good will, but in intelligent concern. His approach to the ill is always sympathetic. Yet his objective is not to confirm the patient in his infirmity through the exercise of irresponsible sympathy. It is rather to disclose to him the powerful forces that make for health.

Of one fact the thoughtful pastor has surely become aware: there is so much to be done and so little time. There is no time at all to waste in good-natured but aimless fumbling. Many are the homes and institutions that must be visited each week. Many are the persons to be met and dealt with, and every one is a priceless opportunity. Let us highly resolve *now* to point men's souls to a vital relationship with God.

WHY DON'T WE?

HERE is a story I heard years ago from a Quaker whose name I never knew. "Early one morning," he said, "I dreamed that I arrived in a strange city. It was cold. Snow flurries dotted the ground. As I stepped from the train to the platform I noticed that the baggageman and the Red Cap were warmly attired in heavy coats and gloves. But, oddly enough, they wore no shoes. My initial impulse was to ask the reason for this odd practice, but not wanting to probe abruptly into private affairs, I entered the station and inquired the way to the hotel. My curiosity, however, almost got the better of me when I discovered that no one in the station wore shoes. But still I ventured no inquiry.

"Boarding the streetcar, I saw that my fellow travelers were likewise barefoot, and upon arriving at the hotel I found the bellhop, the clerk, and the inhabitants of the place all devoid of shoes. Unable to restrain myself longer, I asked the bellhop the meaning of the practice.

" 'What practice?' said he.

"I pointed to his bare feet. 'Why don't you wear shoes in this town?'

" 'Ah,' said he, 'that is just it, why don't we?'

" 'But what is the matter? Don't you believe in shoes?'

" 'Believe in shoes, my friend! I should say we do. That is the first article of our creed: Shoes! They are indispensable to the well-being of humanity. Such chilblains, cuts, sores, and sickness as shoes prevent! It is wonderful!'

" 'Well, then, why don't you wear them?' said I, bewildered.

" 'Ah,' said he, 'that is just it. Why don't we?'

"Though considerably nonplussed, I checked in, secured my room, and went directly to the coffee shop where I deliberately sat down by an amiable looking gentleman who likewise conformed to the conventions of his fellow citizens. He wore no shoes either. Howbeit, he was friendly enough and suggested, after we had eaten, that we look about the city. The first thing we noticed upon emerging from the hotel was a huge brick structure of impressive proportions. To this he pointed with pride. 'You see that?' he said. 'That is one of our outstanding shoe-manufacturing establishments.'

" 'A what?' I asked in amazement. 'You mean you make shoes there?'

" 'Well, not exactly,' he said, a bit abashed. 'We simply talk about making shoes there; and believe me, we have one of the most brilliant speakers you have ever heard. He talks thrillingly and convincingly every week on this great subject of shoes. His manner is most persuasive and appealing. In fact, only yesterday he moved the people profoundly with his exposition on the necessity of wearing shoes. Many broke down and wept. It was really wonderful!'

By Virgil A. Kraft

Chaplain
University of Chicago

" 'But why don't the people wea them?' said I, insistently.

" 'Ah,' said he, putting his hand upo my arm and looking wistfully into m eyes, 'that is just it. Why don't we

"Just then we turned down a sid street, and through a cellar window saw a cobbler actually making a pair c shoes. Excusing myself from my frien I burst into the little shop and aske the shoemaker how it happened that h shop was not overrun with customer He looked up sadly and said, 'Nobod wants my shoes. They just talk abou them.'

" 'Give me the pairs you have ready said I eagerly, and paid him thrice th amount he modestly asked. Hurriedl I returned to my friend and offere them to him, saying, 'Here my frien one of these pairs will surely fit yo Take them, put them on. They will sav you untold suffering.'

"But he looked embarrassed; in fac he was well-nigh overcome with chagri 'Ah, thank you,' said he, politely, 'b you don't understand. It just isn't bein done. The first families, well, I . .

" 'But why don't you wear them said I, dumbfounded.

" 'Ah,' said he, smiling with his ac customed ingratiating touch of practic wisdom, 'that is just it. Why don't we Why don't we?'

"And then I awoke to find it was dream."

Or was it a dream . . . ? "Why ca ye me, 'Lord, Lord,' and do not th things which I command you?"

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Every Preacher an Evangelist

By Guy O. Carpenter
Pastor, First Methodist Church
West Lafayette, Indiana

hn 4:35 "Do you not say, 'There are t four months, then comes the rvest'? I tell you, lift up your eyes, d see how the fields are already white r harvest."

ke 24:49 "Behold, I send the promise my Father upon you; but stay in e city, until you are clothed with wer from on high."

att. 28:19 "Go therefore and make sciples of all nations, baptizing them the name of the Father and of the n and of the Holy Spirit."

These three passages of scripture tell e story of the call, the preparation, d the commission of the minister of e gospel. They give the burden of his art, and the power of his life, and the rection of his labors.

The task of the Christian preacher is varied one. There is no other profes-n which calls for such a wide range interest or for such ability and ex-rience in so many different fields of oor. The preacher must have a mes-ge. The greatest single measure of s work is the effectiveness of his lpit.

But he must also be a pastor. His inistry will never be complete with ly pulpit eloquence. He must meet s people and know their problems. e must share their joys and their sor-ws. He must be a worker with youth, leader counselling them in their study d in their recreation. In addition he ust meet the demands of his com-unity as he is called upon to address ubs, societies, and organizations of all nds. He must cooperate with all the ovements related to charity, human tterment, and political and social re-rm which ask for his help; and he ust promote the various community-pported organizations. Besides these, must be interested in the realm of ucation, whether secular or religious. e must answer calls to speak before hools and colleges. He must teach asses in Bible and related subjects. deed the work of the Christian min-ister is one which is varied, interesting, and demanding.

When he was dean of the Boston University School of Theology, Bishop L. J. Birney once told a group of students that the ministry represents a position the very opposite to that embodied in a Ph.D. degree. "The doctor of philosophy," said the dean, "is a man who specializes in one subject or one field of thought; but the minister should possess a knowledge of all fields dealing with human thought and life." The minister is the opposite of the specialist.

The Minister a Pulpit Man

The minister must be a pulpit man: the better his speaking ability the more effective will be his ministry. But he must be a speaker who brings God's message in its application to the needs of men. Just to speak eloquently, to thrill and entertain an audience, to present worth-while and intelligent messages is not enough. He must be more than an intellectual and cultural force in the pulpit. He must be an interpreter of God to men.

He must be familiar with the techniques of social work. But he must be more than a trained social worker. He must be able to see social work in the light of Christian principles. If he is only an expert in the field of social work he has missed his great calling as a minister. He must bring to bear upon this field his specialized training in Christian interpretation.

Earle H. MacLeod

But the minister must do more than merely interpret the Christlike God to men; he must interpret for a verdict. His message, his calling, his addresses, his influence are not an end in themselves; they are a means to a greater end.

Judging from the work of some ministers, one might think the Great Commission ended in preaching. They preach; they do their pastoral labors; they fulfill the tasks of the ministry. But it is all seemingly an end in itself. The ward chairman of a political party is responsible for the voters in his ward. The party will not be satisfied with his labors, however, if he is able to give only the correct name and address of every voter and distribute literature in each home in the ward. He is to represent to each voter the cause of the party and do his best to win the voter to the party's cause. His purpose is not simply to get records but to get converts.

Winning Men

The work of the Christian minister is just that. He is sent forth to preach, and through his preaching, to win men and nations to the cause of Christ. The goal is not preaching; it is winning men. The goal of Christian social work is not social institutions well-built and doing a perfect piece of work from a social worker's point of view. The goal is the winning of souls for Christ through the social work. The address before the dinner club is not to entertain men, not to make them laugh at good jokes, but to make them hungry for Christ and discover that through Him the inner longings of their souls can be satisfied. The goal of the church school is not merely adequate education in the Bible and the teachings of the Church. The

teaching must culminate in a decision for Christ.

The minister working with youth can never be satisfied with merely a large enrollment, enthusiastic social gatherings, or large attendances at devotional meetings, unless in and through the whole program the youth are finding a new and greater relationship with their Master. The minister is a specialist in winning souls for Christ.

The preacher's specialty is evangelism. He is an evangelist in the largest and finest significance of the term. He is to use his evangelism through his every contact with life. Some men may be called to the task of evangelism in a special sense, but the preacher is an evangelist, not only for special meetings, but through all he does in the name of Christ.

In the training which the preacher provides his people with regard to the Christian life, he is carrying out the program of Jesus with His disciples. The Master spent much time training the disciples to be evangelists. Then He sent them forth two by two for intensive evangelistic work. He sent them forth, 70 of them—35 teams. Thus He multiplied His effectiveness by 35. In like manner the minister's evangelistic influence can be multiplied through training his members to be evangelists in their everyday contacts.

A Trainer of Evangelists

We have thought of evangelism too much in terms of one season of the year or as special meetings conducted in certain ways with stereotyped procedure. And when that period passed, we have reverted to normal for the rest of the year. We need to realize that the matter of evangelism is not the abnormal function of the minister; it is a procedure for him to follow normally. The church or the minister not engaged in winning men and women for Christ is not Christian. The Christian is a soul-winner. The preacher ought, therefore, to be an evangelist and trainer of evangelists.

The normal man is the one whose physical and mental attainments are as nearly perfect as possible. The dwarfed, the crippled, the mentally deranged individual is abnormal. The normal apple is the perfect specimen of fruit. The gnarled, wormy, rotten apple is the abnormal specimen. Thus it is with the Christian life. We are told in the parable of the Prodigal Son that "When he came to himself, he said, I will arise and go to my father." His spree in the far country had been abnormal. He had no been his best and finest self. When h came to himself, when he found hi senses, when he became normal, he de termined to go home. The Christian i the normal man. The abnormal man i the one directing his life and his per sonality away from winning souls Training soul-winners is the natural normal work of the minister.

The preacher's specialized task i that of evangelism. His greatest achieve ment in the ministry is the training o evangelists among his membership thereby multiplying his own effective ness and influence.

As a boy I heard my pastor, Dr. L. C Bentley, declare in a sermon that if h had a church of 25 members, and eac one of them would pledge to win on new member to Christ and the Churc each and every year, and train that ne member likewise to win one each yea the world would be won for Christ i 25 years. His statement reveals tru mathematics. It likewise reveals th truth of the spirit and teachings of th Master. The world lingers on in paga ism, materialism, indifference, awaitin the evangelizing power of such preach ers. For the preacher is called to be specialist in winning men to Christ.

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Tidings

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By Dean Stroud, Pastor, Waverly Place Methodist Church
Nashville, Tennessee

If you visit the old city of Charleston, uth Carolina, you may see a church ilding that has an interesting history. sing far above the time-worn building a spire of great height. Many years o, just after this church was built, ere was placed on the top of the tall ire a beacon light to guide ships safely to port. Sailors nearing the shore at ght would gaze into the darkness try- g to catch a glimpse of the church ght. Then as the ship drew nearer to e land the pilot would keep his eyes ed upon its rays and steer the ship fely through into the harbor.

Since the time of Jesus the church s held high a light by which people ght be guided. It has stood for fine d right living, honesty and purity, otherhood among all people, peace nong all men and nations, and equal portunities for all of God's people.

"Why Go to Church" is, therefore, a ry vital topic. In an age of good litera- re, when sermons are so easily avail- le through magazines and books and ien radio and television have so much offer, people are saying that we can main at home and enjoy ourselves in a ltural atmosphere. But to those who e able to attend church there cannot a substitute.

The Goal of Religion

Many individuals feel that a good life the only goal of religion. They hold at if a man is a respectable citizen, he is a good neighbor, and if he lends s support to community causes, he ed not bother much about going to urch. Others who belong to some adult ble class, or to a men's club, or to a oman's organization, believe that this an adequate church relationship. Such ople call themselves church people ough they seldom go to church.

Still others feel that an occasional nday in church is enough. With them urch-going is no consistent habit and ey have no conscience about it. Consequently a number of trivialities keep them away from church. What would happen if a great percentage of our school population failed to attend our educational institutions or if a like percentage of workers failed to report for business? If the church is to exist we must attend its services. This "See You in Church Sunday" movement is, therefore, commendable. Anything that will turn the feet of people to the church needs to be fostered.

Why Attend Church?

There are many basic reasons for our attending church. We should go because God expects us to go. He tells us not to forsake the assembling of ourselves together. People must meet and worship to keep religion alive. Apart from what God expects, however, there are benefits to be derived.

It is a social privilege. At church we have fellowship with the best of people. Compare the personnel of a church congregation with a crowd drawn together for any other reason and it will be easy to understand the fact that church attendance is a social privilege.

Church-going is intellectually profitable. I firmly believe that the church is as helpful and profitable intellectually as any organization in the world. When such topics as religion, temperance, industry, frugality, chastity, are discussed there is an incalculable intellectual benefit.

The ethical teachings of the church services are a moral necessity. Underneath the structure of civilization lie certain moral principles. These are vital to happy and successful living, for society goes to pieces without their continued observance. Therefore they must be taught to every rising generation.

One of the highest benefits derived from church attendance is worship. This is the supreme need of man. The human spirit cannot engage in a holier exercise than the act of worship, as the Psalmist made plain when he declared: "I was glad when they said unto me, Let us go unto the house of the Lord." Worship helps us to be reverent. There is no institution like the church fitted to teach men reverence. A man spends the week in grinding toil. His mind and time have been occupied with material things. Thus he comes to the Holy Sabbath with a spiritual need that can be supplied only by the church.

We can derive inspiration from the church for larger duties of life and share in the great missionary enterprise of our day. Above all the church emphasizes the value of the human soul, whatever the individual's race or class.

We should go to church because of the example we set for others. Example is a mighty teacher. People do as we do, not as we say. If we fail to attend church we are not only robbing our soul of the spiritual food it needs but we are also helping to break down our civilization.

We should go to church because as Christians we have made a pledge to do so. We took this vow voluntarily. We must keep it or prove ourselves untrue to God.

We should attend church because it is a very sure sign of spiritual decay to be continually absent. When a professing Christian ceases to go to church it is usually the end of all his work in the church. Often it is the end of his religion.

Church—Goes Benefit

Churchgoers are the beneficiaries. They receive much from attendance.

The story is current that a woman sat from early morning to late at night on the steps of a cathedral. An appeal to the courts for her removal brought the verdict that she was within her rights as long as she did not disturb the peace. Driven to desperation the authorities of the cathedral paid her a monthly wage

to refrain from her unusual practice. We do not pay the public to stay away from our church services. Rather we pay them for attending. But we do not pay them in dollars and cents. We remunerate them in terms of the unseen. The gospel hands us a blank check which we can fill out according to our needs.

In this whole movement of church attendance we must realize that the building of a large and constant congregation of worshipers is a major task of the church. People must be taught that Sunday is not rightly spent unless they have been to church. There is small virtue in occasional church-going. Spiritual growth is a gradual matter and must be effected over a period of years by regular participation in worship.

Some Suggestions

If the church is as vital and attendance as important as I have stated then we need some concerted effort to reach people. The following suggestions may help in this respect:

1. Make the community church-minded. It is a fundamental principle of psychology that whatever is held steadily in the forefront of the mind gets a man's interest. Our loyalties spring from deep roots. They do not come from the fringes but from the hot central points of consciousness. Devotion to the church on the part of any large number of people depends upon getting the church steadily and sympathetically in the thinking of the entire community. This must be done, not by sensational methods or clever devices, but by permanent methods of creating a church-going psychology. Nor is this difficult to accomplish. It can be achieved by placing "See You in Church Sunday" posters in all business houses. Stickers may be applied to the windows of cars and homes and fastened to personal letters. Cards stressing this great movement may be obtained from TIDINGS for distribution to the people. Numerous pamphlets on the value of church attendance can be carefully circulated. Daily or weekly papers will give a great impetus to such a movement if we approach their editors concerning its importance.
2. Another approach to this matter is through the family. Historically the early church was a fellowship of families. The sacred fellowships of the home were simply carried over into the larger fellowship of the church. Too often parents have not realized this and have left the church attendance of the children to the church and its minister. The home cannot be relieved of this responsibility. We need to formulate some plan whereby the whole family will attend and sit together. We need so much to restore the family pew. A parent stamps his life indelibly upon the life of his child. The child follows the example of the parent in attending church regularly, spasmodically, or not at all. The so-called youth problem is fundamentally a parental problem. As the adults are today, the children will be tomorrow.

   Experience shows, too, that where the church has the loyal cooperation of the home it seldom fails with the children. On the other hand, the church will not hold the boys and girls very long, except in rare cases, where there is no cooperation on the part of the parents. Going to church can be made a joyous event, even for children and young people, if it is a family custom participated in Sunday after Sunday.

Public Records Help

3. Public records on church attendance will help us to do the job. In business and government neglected figures pave the road to bankruptcy. This neglect serves as a smoke screen to cover the failure to be aggressive. Members of a church need to know what is the actual situation concerning attendances. They need to have an intelligent analysis of carefully and honestly compiled figures. The ministry of figures can set the entire life of a church tingling with Christian vitality.

   Church Attendance Record Cards, which can be secured from TIDINGS, will provide an exact knowledge of the number of persons attending. Such records can be compiled for all gatherings of the church. This effort may bring the church to realize how many of its people it has failed to reach, who they are, and where they live. Statistics have a keen spiritual significance. Let us gather all available important facts and give them insistent publicity.

4. Improving and beautifying the church structure will enlarge attendance. Thousands of badly planned and unsuitable church buildings may be so improved that worshipers will be glad to attend services. Ministers, hampered in their labors by bad acoustics, inadequate ventilation, distracting elements in design or decoration, and glaring lights or poorly placed windows, may have sanct aries in which their preaching w be noticeably reinforced. Church a tendance, as well as the success the service, is vitally affected by t type of sanctuary used. The people our fair land are coming to appr ciate and demand beauty and appr priateness. They find it in theate restaurants, schools, and even places of business. So they look f it in the house of God. People w go to a place of beauty and inspir tion. Protestant churches can i crease the breadth of their appeal all sorts and conditions of men developing more suitable and ples ing architecture. Good church arch tecture does not mean extravaga use of money. The elements of exc lence in church building are harmon proportion, interest, appropriatene beauty, and comfort. These things not come from spending much mon but are secured by reverent thoug fulness and an intimate knowledge the life and work of the Church. thing of beauty is a joy forever."

5. Another great stimulus for church terest and attendance is the divisi of the membership into groups about 10 or 12 families. This shou be done by blocks or streets so th all will be close together. Select yo most capable and enthusiastic pers and put him in charge of the gro for promoting attendance. Let t group report regularly as to the p centage of attendance. The lead may select any others he desires assist. This will help the group visit, to know each other, and bring before the church a knowled of places where special emphasis a attention need to be given. Eve once in a while there can be a F lowship Supper in one of the hom Let each person bring a covered di Let the program be brief and infor al, but let it stress the importance the church, church attendance, a the support of the total church p gram. This will make it possible reach members who could not oth wise be reached.

Challenge Organizations

6. Most churches have such organi tions as the Sunday school, the W man's Society of Christian Serv the Wesleyan Service Guild, Men's Clubs. These groups sho be challenged to attend church w ship. Encourage organizations to p mote the attendance and keep reco

of it. Recognition of this should be given at the worship hour.

Select proper projects and enlist loyalty in them. Methods are utterly inadequate unless they arouse interest and inspire enthusiasm. The magic word today is "Project." What wonders our church groups may achieve with it! Present this matter of church attendance as a project to be completed, a contest to be won, with a clarion call for loyalty. Then interest and enthusiasm will not be lacking. Of course there must be well-formulated plans and they must be presented to the proper sources for endorsement among the leading projects for the year. Consciousness of the count stimulates both minister and people and supplies proof positive when gain is made. The goal for church attendance should be high enough for real effort and even some sacrifice, but not so high as to make attainment impossible or improbable.

Such a project as "No Empty Front Seats" could be used. In this a person can be selected to have charge of contacting people and asking them to begin the seating from the front. There can be a contest by sections in this. Another similar project might be "No Empty Pews." There are many of these that might be worked out. They are especially significant in this period of evangelism. We cannot hope to build real Christians unless we have the people at church.

8. There are many other suggestions for increasing church attendance, but we cannot close without listing that of correspondence. The pastor will have to act as the coach in this matter of building loyalty through letters. He can secure a large number to help in this important work. There can be personal notes, thank you messages, letters of recognition, messages of information as to the program of the church. The entire membership can be carried forward through planned correspondence in which some definite things can be achieved. Letter writing really counts! What a great opportunity we have of building good will and support for the church program! Every letter makes an impression.

Let us then put organization and zeal into this "See You in Church" movement.

Build the Spiritual Influence of your Church with a

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Register attendances during Lent with "My Church Attendance Record Cards"

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Distribute "See You in Church Sunday" buttons to adults and young people

Use leaflets emphasizing the individual's need of the Church

To get the people to your Church, get your Church to the people

TIDINGS

1908 Grand Avenue *Nashville 4, Tennessee*

Brotherhood Builds a Church

By Paul J. Wagner, Pastor
Palma Ceia Methodist Church
Tampa, Florida

A LITTLE over four years ago there was no Methodist Church in the Palma Ceia section of Tampa. There was no contemplated church site and no money with which to start a church building. The first public worship service was held in a community theater, April 12, 1946. Since that time the Palma Ceia Methodist Church has developed into a membership of 635, with a Sunday school enrollment of 357.

Today, this young congregation has a fully-paid-for, well-equipped, modern church school unit, placed on a strategic site, 200′ x 200′, and representing a total investment of about $51,000. The congregation has raised in cash and pledges approximately $82,000 for the erection of a sanctuary which will seat 600 and additional classrooms to meet the overcrowded condition of the present church school.

The Woman's Society of Christian Service has enjoyed steady growth. There are now five circles in this organization with over 100 members participating in its program. Also a strong Men's Club meets each month with approximately 50 men present.

Scout troops for both boys and girls are sponsored by the church, and adult and junior choirs have been organized for those interested in music.

In addition to meeting its local needs, the church contributes $900 annually to the World Service program. It is also supporting special projects in the Advance for Christ and His Church.

How did this rapid growth occur? It is difficult to find a definite answer. There are, however, a few facts which may be considered.

Facts to Consider

One of the most important factors in the growth of the Palma Ceia Church is the fact that our district superintendent, Dr. Harry H. Waller, used great wisdom in placing the church in a location which had possibilities of growth. He had carefully studied the new location and was acquainted with its religious life. A Presbyterian church was the only one available to the people within the immediate area and he knew there were possibilities for the founding and development of a Methodist church. Despite the fact that some thought a new church in this area would be unwise and could not succeed, Dr. Waller had investigated the situation thoroughly enough to learn its possibilities for growth and development. Subsequ events have proved the wisdom of h judgment.

Palma Ceia is a growing residenti area surburban to Tampa. A new scho has recently been built and the enti area is rapidly developing in busine and commercial activity attractive new families.

As we have looked over the progre of our church we know that this grow has not taken place simply because w were in a growing community. O church was started and has alrea failed here. Two others are having very difficult struggle to maintain the selves. The growing community pr vided the opportunity but it in no w guaranteed the success of our n church.

Since our church was founded in theater we could hold only one servi on Sunday and that was at 11 o'clo in the morning. From the very begi ning we placed tremendous emphasis this particular worship service. T handicaps of a dimly lighted theat notwithstanding, we knew the succe of our young church would be d termined by the basic reality that w found each Sunday morning. We kn

had to make it attractive enough
d vital enough to overcome the many
stacles inherent in a building which
d no equipment for religious worship.
If we were to have the people of this
nmunity return to the theater Sunday
er Sunday for religious services, we
ew it must be on a level which would
comparable to the services other
urches were having. Because of this
have had paid musicians almost from
conception of the church. Though
budget this year is over $18,000,
remember very well how on many
ndays in the theater our morning
ering would total no more than $20.
t out of even this amount we would
en take $5 or $10 to provide adequate
sic. This could be done because the
pport of the pastor was met by the
nference Board of Missions and by
mpa churches.

Friendliest Church in Town

We tried in every way possible to
that no one left the services un-
eted. A guest book in the lobby en-
led us to record the names and ad-
esses of all our visitors and no one
r worshiped with us in the theater
o did not receive a call from the
stor. Our thesis was that our church
uld grow if we could meet human
ed. We knew that many people were
ely and unbefriended in this new
a. Therefore we set about trying to
ke our little church in the theater
friendliest church in town that we
ght meet the basic needs of people
ing in a new community. By meeting
s genuine need and by deliberately
ting ourselves the task of building
otherhood in the church we steadily
w in numbers and supporters.

Another fact that is really indispen-
le in making for the growth of this
urch is the high degree of church
alty on the part of its membership.
ir church, in its beginning, was poor
money and equipment. One of our
nday classes for girls had to meet in
ladies' lounge of the theater. So
dequate were our facilities that I
metimes wonder how we could have
own with such limitations. But we
re rich in love, brotherliness, and
urch loyalty, and there was an en-
usiasm that was contagious.

Before we had been engaged very
ng in the work of organizing a new
urch, we knew we must have our
mbers know each other and have our
w members meet each other as they
iliated with the church. In order to
this we developed a program in which
of our new members were asked to meet together the Friday night before the Sunday in which they would join the church. At this meeting we had all our organizations represented and all our new members present. Each representative spoke briefly and invited all those present to participate in their particular program.

Successful Venture

The chairman of the Finance Committee presented the budget of the church, explained our financial program, distributed church envelopes and pledge cards, and asked that each member make a pledge to the church budget the Sunday following. This has been one of the most successful ventures of the entire church program, for we have had practically one hundred per cent response on the pledges. In addition to this financial phase of the meeting we distributed church information cards listing all the activities of the church, and asked each member to check the activities in which he would be interested. This information was placed in a master file which put at our finger tips the names of individuals and their choice of work in the church.

At the close of the meeting we held a social in which everyone had the opportunity to meet all others present. I cannot overemphasize the importance of this as it provides an enthusiasm among our new members and helps to assimilate them.

We receive new groups on Sunday morning at the conclusion of the regular worship service. We have them come forward to take the membership vows. This has been a significant part of our program and it is the policy of the church to have any new member coming in, either by transfer or profession of faith, take the vows of the church at the altar on Sunday morning. If a new member cannot attend the Friday night meeting and the Sunday morning service his reception is postponed until he can meet this schedule. The total result of this program is a body of enthusiastic, well-informed members who have helped the church to obtain its present membership.

Other Factors

There have been other factors which have contributed to our growth. During the early history of the church, all our members were asked to give the church a list of names and addresses of those whom they believed could be interested in our church. From this response we made a mailing list and published a four-page magazine which was sent to a thousand homes in the general Palma Ceia area. This magazine presented the program and activities of the church and I feel that it played a large part in getting new people to attend church services.

Another factor to be considered is that we have deliberately tried to make our church as democratic as possible. The membership of the board of stewards is rotated and no man serves for a period longer than three years. We have announced this policy in our church publications and it has done much to retain the interest of the men in our congregation. Regardless of the amount of money any contributor may give there is no dominating person or group which attempts to control the activities of the church. We have had no factions in the church to retard our growth and to sever our unity. Despite the fact that this young church faced many major decisions in its building program, its unity has not been severed by disagreeing factions.

Ten Calls a Day

Shortly after the founding of the church I talked with an insurance man who told me that he always set a quota of calls to be made each day. He did this because, he went on to explain, he seldom made one sale with less than five calls on different individuals. This led me to a program which I feel contributed in some small way to the progress of the church. For many, many months I made a minimum of 10 calls per day, devoting all afternoon and evening to this work. The calls were made upon all those who had attended any worship services and also all those whose names were turned in by our members as possible prospects for the church. If 10 calls were not made on one day, part of the calls were made the morning of the next day in order to keep up with the quota. As the church grew this program could not be maintained. With the expansion of congregational needs pastoral calling on prospective members had to be limited. However this work is continued by our membership committee. Today we have 10 teams who make almost all our calls on prospective members. These teams total approximately 40 visitations per month.

The wife of a minister always plays a large part in any pastorate. This is particularly true in the founding of a church. We could not have moved ahead as a congregation without the leadership of the "queen of the parsonage." She has served in every job of the church

and has done a multitude of things that made for the growth of our church. The family of a pastor who launches a new church must make many sacrifices, for the work is often staggering. The church we have today is due in no small measure to the faith, the courage, and the ability of one who was more than willing to give everything that this church might live.

The requirements necessary to the establishing of a new church can be expressed in two words: faith and work. There must be faith on the part of the pastor and people to enable them to face every obstacle. They must believe that the providence of God is guiding them and that His will can be found and followed in the venture. Take that away from a new congregation and it will fall apart. Defeats are many and problems are too numerous. There can be no genuine progress against them unless one has resources which cannot be enumerated on paper. Faith that will allow no defeat is indispensable.

The program of a new church places heavy demands upon the pastor. He must make constant efforts to secure new members. He must obtain the support of people in the community where the church is struggling for a hold. At the same time he must expend equal energy in developing a building program. He must raise money, locate facilities, train church school teachers, organize classes and, above all, develop a fellowship where love can find its way and faith can do its work.

A FRESH APPROACH TO AN ETERNAL THEME

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The New Testament Witness to the New Birth

by

Charles M. Laymon

Dean and Professor of Literature and History of the Bible, Scarritt College

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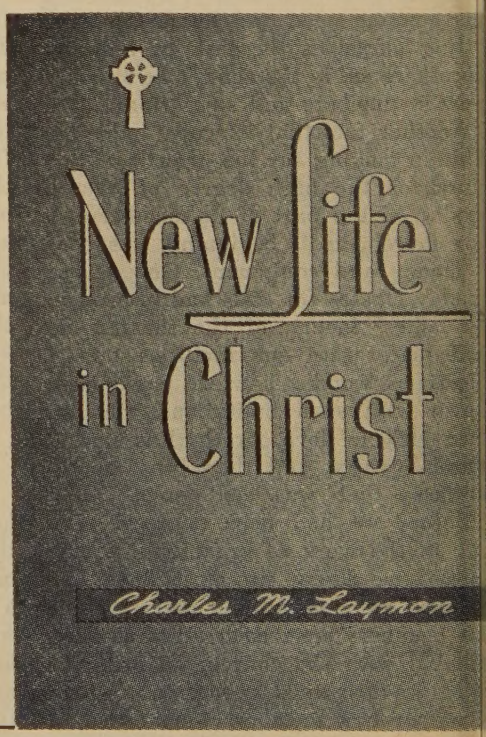

1908 Grand Ave. TIDINGS Nashville 4, Tenn.

"I was glad when they said unto me,

Let us go into the house of the Lord."

"See You in Church Sunday" posters, stickers, letterheads, and cards are printed with rich blue ink

____	**SHEETS OF STAMPS,** saying "See You in Church Sunday"	25¢ per sheet of 100 ____
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A Call to Special Prayer

By the Council of Bishops of The Methodist Church

Today mankind's hope for freedom is in desperate jeopardy. Human resources alone are clearly inadequate to meet our need. With a sense of deep urgency we call our fellow Methodists and all others who will to join us in special prayer.

Let us pray daily, in private and in public, for the leaders of our country and of the United Nations, that God will give them wisdom and courage to seek and to do His will.

Let us pray for all who are under the shadow of war; for those who do battle for us, the homeless, the hungry, the children.

Let us pray for our enemies that God may lead them in the way of righteousness and peace.

Let us pray for ourselves, that God will lead us to recognize and repent of our sins that have had their share in causing the world's disaster.

Let us offer ourselves to God as individuals and as nations, and pray that He will use us to preserve freedom and achieve peace in His own time and in His own way. God has been our help in ages past; He is our hope for the years to come.

Adopted by the Council of Bishops of The Methodist Church, Bishop J. Ralph Magee, President; Bishop G. Bromley Oxnam, Secretary.

Released to the pastors and the churches by the General Board of Evangelism by special request of the Council of Bishops.